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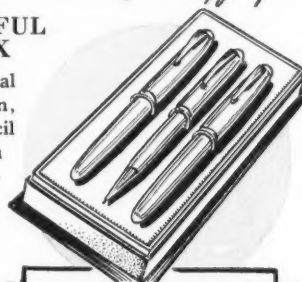
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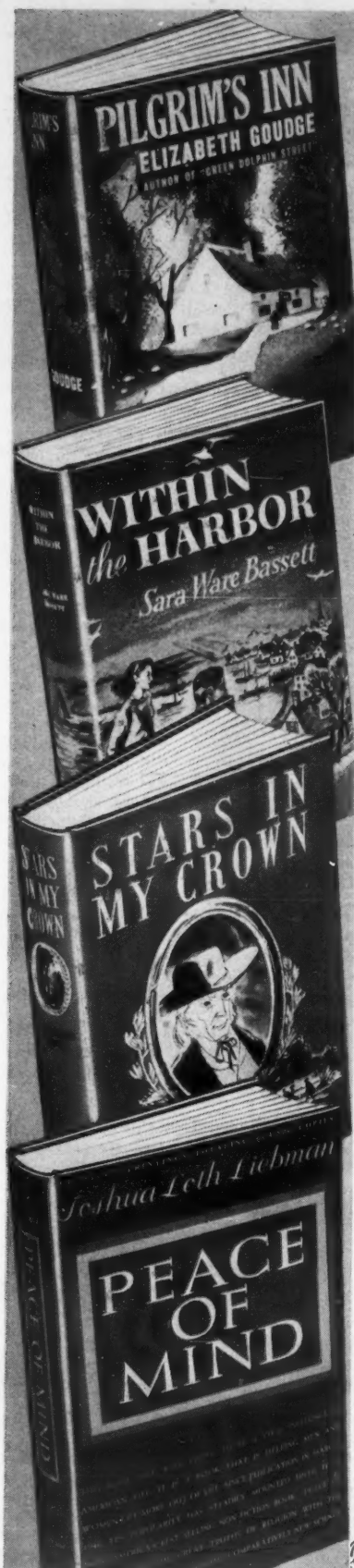
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COVER: Silent Night, from a painting by Lumen Winter

FRONTISPIECE: Photo by Gendreau

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FORD STEWART, Publisher

PHILIPS PRATT, Adv. Mgr.; RUSSELL ROSE, Circ. Mgr.; CARROLL WRIGHT, Dir. Pub. Relations
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Among Those Present

Laura S. Emerson (*The "Seraphic" Watts*, page 31) was born in an Iowa parsonage and has never regretted being the daughter of a Wesleyan Methodist minister who gave active service for more than forty years. Educated in Iowa and Indiana, she received her M.A. from Wisconsin University. After teaching for a while in public schools and a junior college, Miss Emerson returned to her alma mater (Marion College, Marion, Ind.) to teach public speaking and to "delight in association with the young people of a Christian college."



"Since losing my father a few years ago," she continues, "my mother has made her home with me here in the college community. I can't remember when Christian Herald was not included in our family literature."

William E. Austill (*Christmas Eve at Home*, page 25) is Lieutenant Colonel Austill, District Chaplain in charge of the



Army's reserve chaplains of the New York-New Jersey-Delaware military district. There are 517 chaplains of the three major faiths in this program, he reveals. During the last war, he served for two years as post chaplain at Dutch Harbor and Attu in the Aleutians. He is a member of the New England Conference of the Methodist Church. Son Allen, 21, is doing graduate work at Chicago U.; Stephen, 19, is a sophomore at Ohio Wesleyan. "Mrs. Austill," he declares, "is keeping the home fires burning in Wellesley, Mass., and the whole family is looking forward to Christmas at Home again in 1948."

Olga and Mitchell Curtis (*Christmas on the Street of Forgotten Men*, page 51) are a Mr. & Mrs. writing team who met



while newspapering in New York. Their mutual likes include Central Park Zoo and midnight snacks, although Mr. Curtis prefers peanut-butter sandwiches to his wife's apples and chocolate bars. Individually, he is an ardent amateur photographer while Mrs. C. explores book stores to fill out her collection of early detective stories. Their two children, Judy, 10, and

Michele, 6, are more interested in kittens."

And that, s'help us, is exactly the way they wrote the squib; who are we to add or subtract or revise? We have never read a better verbal snapshot!

Robert Caspar Lintner (*Something the Angels Sang*, page 28), born in Kansas, is pastor of the Lyndhurst (N. J.) Methodist Church.

Dr. Lintner, who was in the 89th Division in World War I, fought in the St. Mihiel and Meuse-Argonne offensives. He returned from the unpleasantries to resume his college work at Baker U., Baldwin, Kansas, and enter the ministry. "In mid-Atlantic, looking forward eagerly to the completion of my college work," he writes, "I sat on my bunk one evening and dashed off a whimsical article, 'Why Go to College?' It appeared shortly thereafter in *The Epworth Herald*. Later reprinted, the article was used by more than fifty colleges in their promotional work. Some schools used it repeatedly."

He has appeared previously in *CHRISTIAN HERALD* and he contributes regularly to other religious periodicals. He is married, has one daughter and one son. The latter fought in the last war under Gen. Patton and like his father before him, the son served in the Army of Occupation in Germany.

Walter D. Marker (*A Tree for Two*, page 19) reveals that "but for the inconsistencies of a fiddle, I would probably



be sawing away today in some second-rate orchestra instead of pounding a typewriter." It happened this way: "During my Sunday-school years I was a reluctant student of the violin. Fortunately my instrument had a

peculiar habit of slipping out of tune during concerts. And since I played very loudly, the director would stop the music, lay aside his baton, patiently reach for the offending instrument and wrestle it back into tune. It became increasingly obvious to me that my alleged talent and recalcitrant fiddle would never further the art of music. Without regret, the violin was deposited in its case and peace came again to the musical world."

On a more sober note, Mr. Marker continues: "I feel that much of my present success as a writer is due to *CHRISTIAN HERALD*. Upon my discharge from a four-years' hitch in the Army, I returned home tired but determined to devote all my remaining time and energy to a writing career. It was my first contribution to the *HERALD*—a short story, 'The Token,' (July, 1947)—that gave impetus to my resolve. That story was adapted for the radio, and was reprinted several times in the U. S. and abroad."

Well, all we can say is that we are very happy to have introduced so fine a talent as Mr. Marker's to the reading public.



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ANSWERS

Questions

Public Schools and the Bible

• What do you think of the Bible as material for book reports in the public schools? My son has been writing book reports through the grades and now in high school, and I wonder why our schoolchildren should not read the Bible for credit. For Catholic students there is the Douay Version, and for Jewish students there is a wealth of reading in the Old Testament. Would not educational departments of all faiths be happy to work out a syllabus? Is not the Bible good literature?

STEVENS POINT, WISC.

E. J. P.

I am enthusiastic about this question, and my answer is "Yes" to every part and particular of it. It could and should be done. Educational departments would be glad to prepare syllabi, and the Bible is the finest reading in the world.

American Legion Plan

• I have just read an announcement and story: "Four Million Legionnaires Launch Plan To Revitalize American Way of Life." You are quoted as supporting this plan. Do you think American Legion or any other organization can "revitalize" the American Way of Life?

DENVER, COLO.

E. W. D.

I think that you should secure the entire Americanization program from the National Headquarters of the American Legion, Indianapolis, Ind. It is a comprehensive, dynamic, timely program. I believe in it. Perhaps it would have been better to say: "Four Million Legionnaires Launch Plan To Help Revitalize American Way of Life." This is the spirit of the Legion.

Segregation

• Is it not a fact that the 300 clergymen, who called upon American boys not to register for the draft, made that call exclusively to colored youth? Did they not strike a blow against segregation?

No. The call was to all youth, but even if the call had been intended as a blow against segregation it would still hold that if we are to have a sound society, a society of law and order, of justice and equality, then we must not destroy the foundations upon which it is established. Whatever our motive, if we disregard and violate law, we contribute toward that state of lawlessness in which no group among us and no individual is at last secure.

President Hoover

• I have heard it rumored that President Hoover never took a salary for himself, that he gave it all away. Is this true?

DOWNER'S GROVE, ILL.

W. R. T.

Here is one rumor based upon fact. Herbert Hoover did exactly that. He never profited by a single dollar from the Presidency. Indeed, during four years in the White House, he spent for human welfare programs and projects, vastly more than the salary of his office.

Innocent Children

• Our only child died on his sixth birthday. I was completely comforted by the assurance that he was with the Heavenly Father. But I have just read an article that states flatly that even young children must repent of their sins and be "born again" or they will be lost. I am in despair and anguish. Is there justification for such a statement?

CHEROKEE, IOWA

Mrs. W. G.

There is no justification for such a statement. The letter from which this question is taken is one of the most poignant of all my experience. This little boy was given home training and Christian guidance that all too few children now receive. He had everything that a loving and devoted mother could bestow upon him, and from his earliest years he prayed and worshipped. The One who said, "Suffer little children to come unto me and forbid them not," has only condemnation for those who teach otherwise. This mother has nothing to worry about.

UMT

• I am much disappointed in your attitude on UMT. The enclosed clippings indicate that you are mistaken in what you said about the fine qualities of the law.

PASADENA, CALIF.

D. E. R.

The present draft law was not recommended by the Compton Commission, nor supported by me. It is something entirely different. I have stated repeatedly that the alternative to the Compton recommendations would be some such measure as we now have. However, CHRISTIAN HERALD continues to fight for the moral safeguards and the religious guidance opportunities included in the Compton Report.

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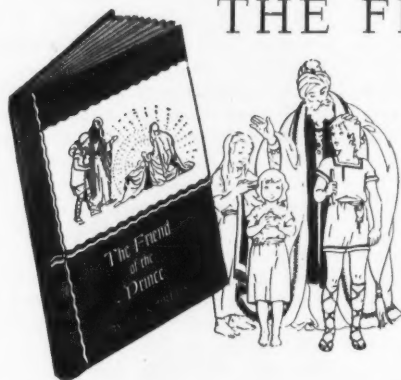
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HISTORY IN NEW TESTAMENT

ACTS 1:8; 4:1-4; 13:2, 3; 16:9, 10; 28:16,
30, 31; MATTHEW 28:19

THE GOSPELS are the biography of Jesus and Acts is the history of the birth and beginnings of the Church. The relation of the two is most clearly shown in the writing of Luke. Acts could well be called the Second Book of Luke. The transition between the two is easy to follow. The promise of the coming of the Holy Spirit in power was made many times by Jesus. His missionary command to His disciples was coupled with this promise: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8, R.S.V.) With a full account of the Pentecost blessing to begin his history, Luke goes on to show how the command had been carried out.

Luke was a physician and meant so much to Paul that he called him "beloved physician." He was a Gentile who had been converted to Judaism first, and then to Christianity. Some think his home was Philippi where the first church in Europe was founded. More believe his home was Antioch. He was probably a convert of Paul and in gratitude became his frequent companion. He may have been present during most of Paul's imprisonment in Rome, taking rooms at or near the prison-house. Certainly he depended on Paul for much of the contents of Acts.

Some of the passages in Acts begin with the pronoun "we." Here Luke is telling what he had seen and heard personally. The "we" passages are Acts 16:10-17; 20:5-15; 21:1-18; 27:1; 28:16. Surely the story of the conversion of Saul of Tarsus could have come only from Paul himself. However Luke had other sources. His travels with Paul would bring them in touch with Peter and with others of the disciples. Luke is a careful writer, weighing evidence with good judgment and using a fine literary style. He was called of God too late, perhaps, to know Jesus personally, but through the Holy Spirit was fitted for one of the most important tasks of the New Testament.

ACTS IS TITLED "The Acts of the Apostles" in our Bibles. The fact is that few of the apostles play any large

part in the record. The deeds of Paul take up by far the largest part of the book. Peter comes next. John's deeds are, barely mentioned. Some space is given to the deeds of Stephen, Philip, Barnabas, Timothy and a few others, none of them apostles. The title we have is probably not original but added at a later date. Certainly Acts is the history of the beginning and expansion of the early Church. It recounts the critical issues that had to be settled if the Church was to remain true to Christ. There was danger that the Church might become a Jewish sect. Even Peter had to be convinced of its world mission. Paul stands out as the great Christian statesman and theologian, who won every battle for the kind of Christian Church that could go sweeping on from its humble beginnings to conquer Rome itself.

The geography of Acts follows closely the commission Christ had given His disciples. From Jerusalem it grew in Judea and Samaria. It moved on into Syria and Asia Minor. Then it made the strategic leap over sea into Europe and on to the cities of Greece and into Rome itself. The three missionary tours of Paul are described in some detail. The first was made in company with Barnabas, the second with Silas, and the third by Paul alone or with various companions. Then at last Paul had his fondest desire—to witness to Christ in Rome. He was a prisoner, but as a citizen, no doubt he had much freedom.

Luke carries his story to the end of Paul's first imprisonment. Since he does not tell of Paul's later imprisonment and death, we place the date of Luke's writing about A. D. 63. The period covered would be thirty-two or thirty-three years. While the letters of Paul and the other New Testament writers are not so much historical as doctrinal and practical, there are many historical allusions in them that add to the story of Luke. Taking them all together we have a pretty accurate picture of the first-century Christian Church. All through the later history of the Church and even to this day, this body of recorded history has been taken as the pattern for the true Church. Among sincere Christians there has been constant longing for more of the simplicity and heroism of those early days.

What was the secret of the amazing growth of the early Church? Luke be-

(Continued on page 76)

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Tranquility

By DELBERT LEAN

I sit here holding in my hand a Christmas card. It's one that Henry sent. Now Henry is my neighbor in the Wisconsin woods, as some of you already know. When he sets out to pick a Christmas card, he doesn't go into a store and take one "hit or miss," as I'm afraid that I do many times. He looks around and finds a card that seems to have some meaning, special meaning, to the one for whom it is intended. Now that is work, hard work, and takes a lot of time; but that's the way he does it. The card that he has sent to me is beautiful and is titled with a single word—"Tranquility."

It is a picture of New England in winter garb. The distant hills are covered with the silent pines and cedar trees. And here and there is a little patch of open field against the background of the woods. The foreground shows a narrow country road that winds away into the hills. It curves and bends and then is lost to sight; and, close at hand, a little country home is snuggled up against a wall of evergreens, and over there the spire of a little country church. A mail-box stands upon a post beside the road, a symbol that the folks who live there hear from friends outside, and talk with those outside whenever they may feel like doing so.

But what attracts me most about this picture is the snow. This beautiful New England countryside is covered with a fall of snow. Not city snow that falls so soft and white, and then turns black—but country snow that, when it falls, is white, and then stays white all winter long. A soft, soft carpet of white spread over everything.

The little road shows marks that indicate that someone has gone by that way. I'm sure they went by quietly,

the snowy carpet is so soft, and any noise in such a place would soon be stifled by the trees and snow.

Yes, people pass that way, but only now and then. I'm sure that people live there in that little house beside the road, and I feel, also, that they have a tranquil life, content with what they have, and what they do. They watch the people come and go, and sometimes they will drive to town, or church, or call upon the neighbors and the friends that live about, but they, themselves, just live a quiet sort of life, nor do they bother too much about the outside world. It may be, even, that they've once been active in the busy walks of life, but now they're getting on in years and like the quiet and content that they have earned.

Well, that is what I read in Henry's card, "Tranquility." It seems to me that when he sent that card he sent a symbol of himself, but not of me, I'm sure. I'm not myself so very tranquil—though I'd like to be—but Henry is.

OH, I have caught the feeling of tranquility at times. The finest day of fishing that I ever had, I didn't catch a fish. You'll not believe it, some of you, but I didn't even have a bite. The minnow that was on my hook for bait, at starting out, I took off when I rowed back to the dock. I was alone that day. My wife had sent my lunch along. I thought I'd try the far end of the lake or another lake perhaps—it didn't matter much. Oh, there were lots of places that I thought I might just try, and so I started out.

I knew that it would be a lovely day for there was neither wind nor cloud. A little haze—a touch of coolness in the

(Continued on page 53)

WHICH ONE SHALL WE SEND YOU?

BRILLIANT BLONDIE

THIS NEW FASCINATING DOLL ACTUALLY
DRINKS AND WETS AFTERWARDS

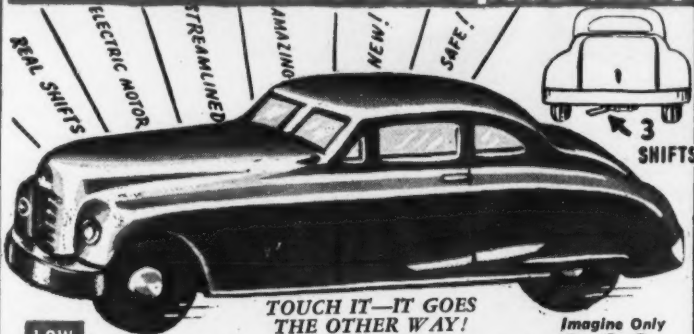


- 12 INCHES HIGH
- LIFELIKE APPEARANCE
- MOVABLE ARMS & LEGS
- BOTTLE & RUBBER NIPPLE

This is the sensational doll everybody is talking about. Your little girl will love Brilliant Blondie's irresistible long blond wavy hair—so unmistakably lifelike. Exquisitely dressed in bright organdy, with nursing bottle and rubber nipple, diaper and booties. Will bring every child many hours of fun and enjoyment. SEND NO MONEY. Rush your order today. Remit with order, we pay postage or order C. O. D. plus postage.

Only **2⁹⁸** COMPLETE

LOOK! NEW 1949 ELECTROCAR with 3 real speed shifts



LOW
SECOND
HIGH
REVERSE

Here is the sensationally new scale-model car that captivates every child (and mommy and daddy, too). One flick of the magic gear lever and off it goes—in low, second, high—or reverse. Runs for hours. Driven by an electric motor, powered by two flashlight batteries—safe, economical—easily replaced. Over 10 inches long—comes completely assembled with batteries, headlights, balloon-type rubber tires—in shiny red durable plastic body. RUSH ORDER TODAY!

TOUCH IT—IT GOES
THE OTHER WAY!

Imagine Only
2⁹⁸ COMPLETE
SEND NO MONEY (C. O. D. you pay postage. Remit with order, we pay postage.)



FREE! That Really Works!

A PACKAGE OF GUM WITH EACH MACHINE
Fun for all, kiddies and grown-ups . . . the fascinating and sensational novelty that really works just like a real gum machine. Just insert a penny, nickel or dime in a coin slot—pull the lever and out comes a stick of real gum. It's a bank too because the money remains locked in and can only be opened with a key supplied. Made of gleaming plastic and metal in two bright colors.

SEND NO MONEY
Remit with your order, and we pay postage or order C.O.D. plus postage.

\$1⁹⁸

COMPLETE



Everybody's
Buddy

BLINKI'
-WINKI'

• THE IDEAL
FASCINATING GIFT
FOR EVERYONE

• EYES LITE UP AND SHINE

The sensational gift every child will adore. This soft cuddly puppy will reach into your heart . . . so real. The lifelike eyes are removable as is the battery so actually Blinki' will last a lifetime. He flashes on and off by simply cuddling him. Comes complete with battery and two colored bulbs already assembled.

SEND NO MONEY.
Rush your order today.
Remit with order and we pay postage or C. O. D. plus postage.

2⁸⁹

COMPLETE



YOU SEND NO MONEY SAVE TIME — SHOP BY MAIL

Now you can buy any one of these exciting gift items directly from us. Choose from this assortment for gifts to everyone. Christmas and holiday occasions are answered immediately with one of these beautiful and useful gifts. Don't delay! Start now to think of your friends on their birthdays and holidays. Don't forget, each of these makes a wonderful door prize too, at dances and parties. For small tokens and special awards to workers. Every gift you buy from us is made to please you. Every day of the year you'll have occasion to make someone happy with a beautiful gift or use them yourself for your own pleasure and entertainment. Rush the handy coupon below!



Boxing CHAMP!

A REAL PUNCHING BAG!
Just Like the Professionals!



Youngsters will have hours of fascinating entertainment and health building fun with this wonderful muscle developer. Dad will join in the fun too! It's made just like a professional punching bag with real snap! Teaches youngsters to defend themselves successfully—develops muscle coordination. Made of simulated grain leather, the bag is attached to a flexible steel rod standing 42 inches high. The stand is made of sturdy wood, carefully constructed to withstand lots of action. Each unit is packed individually with the stand and bag in a special stowaway case for storage when not in use. An inflating needle is supplied for quick air-filling. Get this unusually low priced gift now. Start that youngster on his way to robust muscle building. SEND NO MONEY — Rush your order today. Remit your order and we pay postage or C.O.D. plus postage.

Imagine **\$2⁹⁸**
ONLY complete

Money Back Guarantee

The exciting assortment of gifts displayed here is backed by a warranted guarantee to refund your money, with no obligation whatsoever, if you are not completely satisfied.

SEND THIS NO RISK COUPON

Any item rushed to you completely postpaid if you remit with order. Or if you prefer, we will ship C.O.D. plus a few cents postage. BUT Send this coupon while the supply lasts, and BEFORE DECEMBER 15th to be IN TIME FOR CHRISTMAS!

NOVELTY MART, Dept. CH,
59 East 8th Street, New York 3, N. Y.

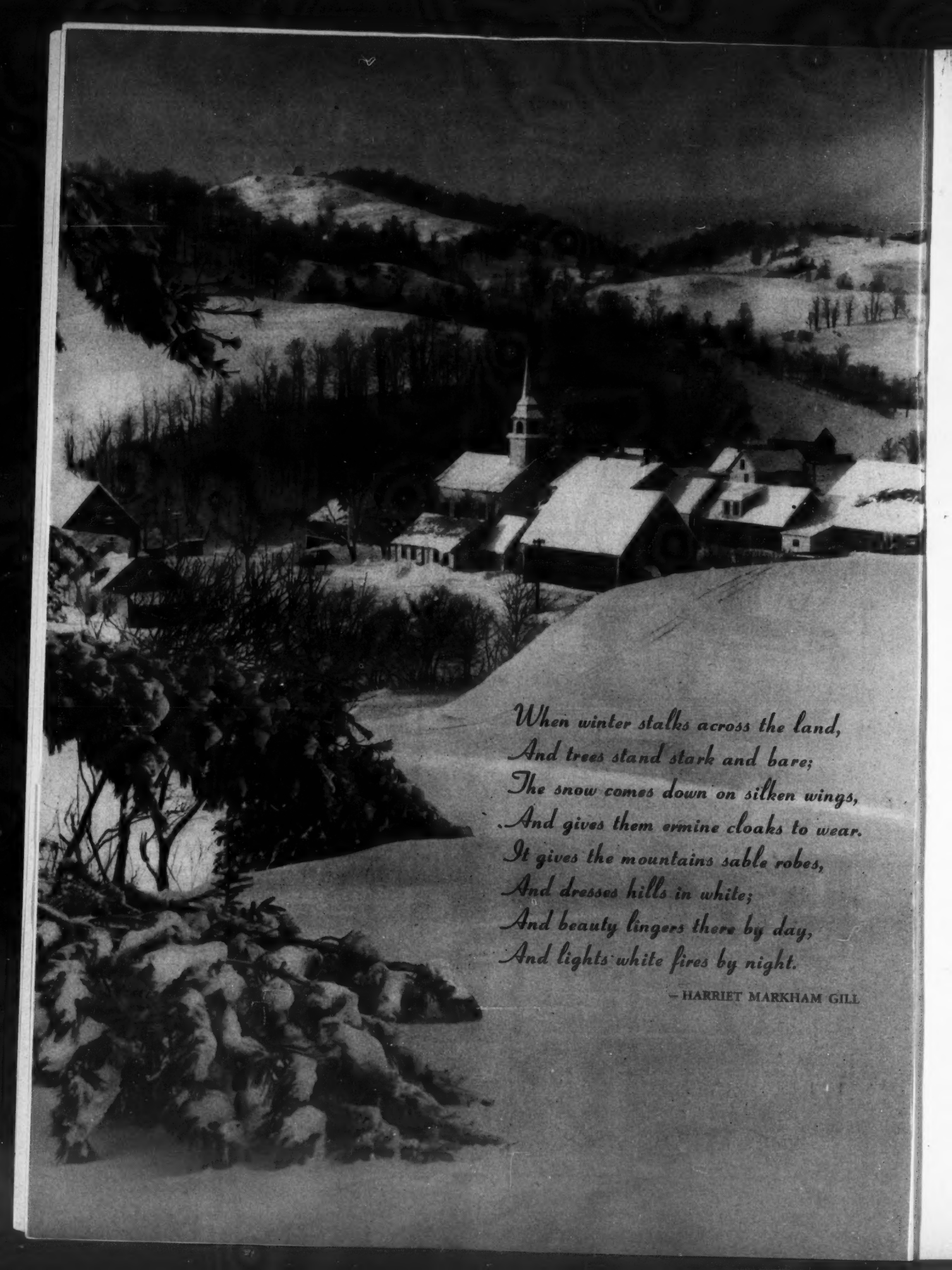
Please send me the following items as advertised. If I am not completely satisfied I can return the merchandise entirely without obligation.

- ☐ Brilliant Blondie @ \$2.98 ea.
 - ☐ Electrocara @ \$2.98 ea.
 - ☐ Blinki-Winkli Dog @ \$2.89 ea.
 - ☐ Chewing Gum Machine @ \$1.98 ea.
 - ☐ Boxing Champ @ \$2.98 ea.
- Enclosed find ☐ Money Order ☐ Check for \$.....
☐ Send C.O.D. plus postage

Name

Address

City..... Zone..... State.....



*When winter stalks across the land,
And trees stand stark and bare;
The snow comes down on silken wings,
And gives them ermine cloaks to wear.
It gives the mountains sable robes,
And dresses hills in white;
And beauty lingers there by day,
And lights white fires by night.*

— HARRIET MARKHAM GILL



• AT HOME •

NAUSEA: Our readers will know who their next President is by the time these lines are printed. And they will be looking back at a Presidential campaign that had all the earmarks, arguments, bunkum and bologna that marked the campaign of 1860. Nothing has changed here. There is a lot that ought to be changed.

One neighbor of ours put it this way: "Never in my life have I been less inclined to vote than I am this year." Why?

One reason is that there is actually little difference now between a Democrat and a Republican. Another is that the voting public puts little faith in the wild boastings and fantastic promises of the candidates, or in the insincere predictions of "certain victory" by the party managers. People know that the horns and the wings, the devils and the angels, are not limited to any one party. They are weary with overlong campaigns; they are tired of being treated like nincompoops. They know the country will not collapse, whoever is elected.

Why don't we change the Electoral College system to divide the electoral vote of each state in proportion to the popular vote—or abolish the College completely? Why not hold the great national political conventions in September, and make the oratory a little easier on the voters' ears? Why not demand a little more tolerance toward the opposition, on the part of the candidates—as Governor Warren so beautifully practiced it in his campaign?

We talk about the sterility of the Church—but what about the sterility, *ad nauseam*, of American politics?

TAFT-HARTLEY: The Taft-Hartley Law loomed large in the campaign for the Presidency; now it will loom larger that the Presidency has been decided.

Labor wants this law repealed; the Republicans don't, and the Democrats do. Our guess is that it will not be repealed. It may be modified, but we doubt even that. The trend *against* extreme labor leadership has set in.

Developments in the enforcement of the law indicates a tightening rather than a lessening of its provisions. A National Labor Relations Board trial examiner recently declared that mass picketing was in violation of the law:

"Force of numbers alone has an intimidatory and coercive effect." Such picketing "exceeds the bounds of peaceful persuasion and is not privileged or protected as free speech." That's pretty plain.

To us, the Taft-Hartley Act is like Ivory soap: not one-hundred percent pure, but almost. Not ideal, but good to have in such an hour. We think labor will eventually accept it, and come to understand that, like the spanking administered by a worried father, it is really for the good of labor.

DIVORCE: Divorces in this country are actually declining, not increasing. The post-war divorce boom is on the wane.

Federal figures show that there has been a 25 percent decline during 1947, from the record 610,000 in 1946 to 471,000 in 1947. But the present rate of divorce is still well above the pre-war level; there were only 293,000 divorces in 1941.

CIO: It was not spread across the front pages of the newspapers; it didn't get much mention on radio or television; probably half of the membership of CIO itself is unaware of the importance of it. But it is Grade A news that the CIO in the South has grown as much in the last two years as it grew in the preceding eleven years.

While civil rights south of Mason and Dixon has become a nice new football for the politicians to kick around; while the churches have been saying, "The race question? Yes, something should be done about it, *but . . .*"; while the schools avoid it like a hot poker, this labor organization is quietly organizing the working men and women of the South *regardless of race, creed or color*. It is part of the labor creed that intolerance and discrimination have no place in a democracy; that democracy must be based upon human values, on "the dignity of men as the children of the same God."

No, we are no propaganda agent for CIO; we are fashioning no halo for their bruised and battered heads. We are only stating a fact: while the rest of us sleep or waste our time and breath in argument, CIO is working day and night. When we wake up, when and if, will we have any kick coming?

Long, long ago, Booker T. Washington put it in a nutshell: the Negro ques-

tion is not a race question, but a question of *economic opportunity*. CIO is capitalizing on that suggestion: CIO meetings down there now are often presided over by Negro officers elected by a predominantly white local union membership. Maybe they're radicals and trouble-makers and carpet-baggers, as some claim, but, brother, they're certainly on the job!

COURIER'S CUES: Fewer autos will be made next year; there will be less steel. Some used cars will be cheaper . . . Watch for clash between military brass and business bigwigs over who shall control coming priorities and allocations of short materials . . . A "cold" (synthetic) rubber is about to break into the market in a big way . . . Cigarette sales last year doubled pre-war sales . . . Voluntary enlistments run about 50,000 a month . . . U. S. farmers last year produced more food than ever before . . . Spain is being wooed seriously; in case of war we need Gibraltar, North Africa, the Mediterranean . . . Dewey representatives have been on the inside in Washington for months, studying foreign affairs especially; Dulles has had entree everywhere . . . Biggest blunder of Truman Administration was Vinson-to-Russia idea; it endangered UN negotiation in Paris . . . Watch for John L. Lewis to organize strip miners, who so far have evaded him.

• ABROAD •

JAPAN: Ashida is out, and Yoshida is in. That doesn't mean very much to the average American, but it means a lot to the average Japanese: it means that there is a swing to the right in the politics of Nippon. Dr. Ashida, a Socialist, has led the Japanese government under the occupation, up to now; Dr. Yoshida, who has just displaced Ashida at the polls, becomes premier and undisputed leader of his conservative Democratic "Liberal" party.

Yoshida is a good man; he was once brought home from his post as ambassador at St. James's in London, because he was "pro-Western." He will put the boot to many a Socialistic activity in Japan—including income tax on foreign investments, state control of coal banking, nationalization of the coal mines, government monopolies, etc.

It is a swing to the right, and that's encouraging, when we realize that Japan stands geographically on the front line against Far Eastern communism. But remember that the Yoshida government will live only long enough to pass legislation required by General MacArthur, and then stand for reinstatement in another general election. Dr. Yoshida, good as he is, is still a figurehead.

GERMANY: With most of us in a dither over Berlin, we are missing another and perhaps greater peril in Ger-

many: the return of the Nazis to high office. It is conceivable that the Russians are bluffing and will stop short of war; it is also conceivable that Nazism will rise again, after the Russian emergency is over, to plague the peace of Europe and the world.

De-nazification hasn't exactly worked out. The attempt to drive out all Nazis and Nazi sympathizers from public office has fallen flat on its face. The purge got a few of the top Nazis, a large number of the little fellows, but it couldn't hope to get all of them. Those whose lives have been spared are filtering in again—with the aid, we believe, or at least the silent approval of the great mass of non-Nazi German citizens.

Only one thing will stop it: the presence of strong *disillusioned* Nazis, and the presence of Dr. Kurt Schumacher's Social Democratic party. These two groups, and not the Western powers, can halt the debacle if they will.

While we wait to see how strong they are, mark this down in your notebook: the Western program which hoped to educate the Germans toward democracy has labored like a mountain and produced a mouse. You may recall that we predicted that, in these columns, when it started.

CHINA: Ever since the war, fighting in China between Nationalist and Communist forces has been desultory and spasmodic, seemingly without pattern. Now it begins in earnest. The Communists are on the march and winning

nearly everywhere—with arms they certainly didn't get from any Western power. Manchuria is all but lost; Peiping is threatened; in all the province of Shantung only Tsingtao is left in the hands of Chiang Kai-shek, and Tsingtao is the site of an American naval base. The situation is serious, if not desperate.

Into China, the United States is sending \$275,000,000 for economic recovery; the money is earmarked for the building of railroads, power lines and general industrial plants. Those in charge of the plan and the fund say they are "well pleased with results so far." But the time has come to ask ourselves whether we are providing economic stability for Chiang's Nationalists, or for the Communists, who seem in a fair way to step in and grab it all. Economic recovery is good—but will it be recovery at all if the Communists are not stopped?

What we must decide is this: whether to go on as we are, or start supplying arms and the materiel of war to Generalissimo Chiang. Which emergency is greater? Are we pouring money down a Chinese rathole, with this "economic relief"?

TOKYO: Lunching with General MacArthur in Tokyo last week was Helen Keller, who is touring the Far East under the auspices of the John Milton Foundation. We read in a letter from that luncheon that General MacArthur said to the world's most famous blind woman: "The Japanese will not go back

on their renunciation of war. They know from experience that war never pays. It never settles differences between nations. The Japanese realize that . . . they are the first ones to renounce war, now and forever." And earlier, when Miss Keller hugged his ten-year-old son, the general said, "Tell Miss Keller that my son is the light of my life."

The general knows whereof he speaks; big as he is, he wants what every last one of us wants: a decent chance for his son, in a world fit to live in. We are in far deeper darkness than the darkness Helen Keller knows, if we fail to work for that, day and night.

COMMONWEALTH: If you have crossed off the British Commonwealth of Nations as the last gasp of the British Empire, mark it on again. For the "family gathering" of the prime ministers of the Commonwealth, representing one-fourth of the world's area and population, is meeting in London as we go to press, and getting along so well together that even the ministers themselves are surprised.

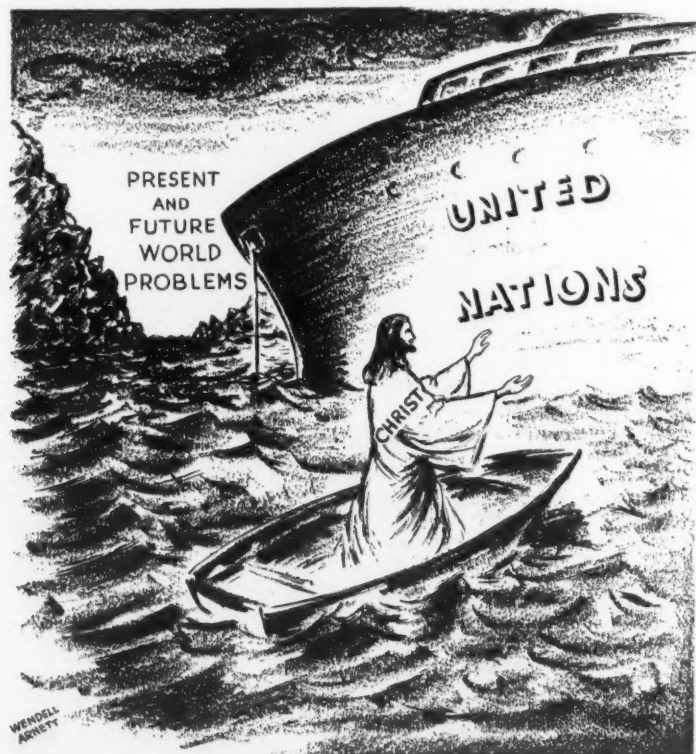
The Commonwealth tie still binds. It binds these millions of people, for instance, in one great united front against Communism, and that is important. Two questions threaten the binding, however, and will be sure to come up sooner or later at London. One is the question of the status of India, which describes itself not as a nation of the Commonwealth but as "a sovereign, democratic republic"; the other is the reaction of the far-flung nations of the union to the alliance of Britain with the nations of Western Europe. The Commonwealth ministers don't like that; they see themselves trapped in future war which will not be of their making or their choice.

If they oppose further Western alliances on the part of England, then England can easily cease to be the focal, central nation not only of Europe, but of the Commonwealth as well.

• CHURCH NEWS •

NEW MEXICO: Readers of *CHRISTIAN Herald* may be glad to hear the latest news from New Mexico—specifically, from Santa Fe, where District Judge Hensely has just handed down an oral decision in the case being tried over Roman Catholic teaching in the public schools.

Judge Hensely has announced that the evidence presented in his court shows that Catholicism is being taught in some of the state's public schools, contrary to state and federal constitutions. This is an oral decision; it is not yet a final decision, in writing. But it means that the Protestants of Dixon and other communities, who brought the case to court, have won in a state tribunal—which they had not expected. It



Drawn especially for *Christian Herald* by Wendell Arnett
LET THE PILOT TAKE THE HELM!

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may not be necessary to carry the case to the United States Supreme Court.

ASSEMBLY: A World Mission Assembly, sponsored by the Foreign Missions Conference of North America, recently met in Columbus; it heard Dr. Ralph E. Diffendorfer, veteran missions head of the Methodist Church, outline an eleven-point program to meet the thrust of Communism in mission lands. Briefly, the eleven points included rural missions projects, Christian community centers, literacy campaigns, increase in Bibles and Christian literature, students Christian centers, home-and-family-life projects, greater use of radio, more and better hospital and medical centers, more Church World Service, enlarged programs for Christian schools and colleges and adult education.

Sure as shooting, someone will shout, "Is this missions?" I thought missions was preaching the Word . . ." etc. The answer is, "This is missions." Or better, "It had better be missions, if we want Christ to win." The time has gone when preaching alone is enough. Communism in Asia, for instance, speaks eloquently to the hungry, landless, debt-ridden and oppressed; unless Christianity speaks as eloquently about the whole of life there, Christianity may as well fold up its tents and come home and forget it—and leave Asia in the Communist bag.

As a matter of fact, the new program in itself is preaching. Was it not Jesus who said, "Inasmuch as ye have done it unto the least of these . . ." And was He not speaking of hunger, thirst, and clothing?

JAPAN: Dr. Michio Kozaki, moderator of the Church of Christ in Japan, says, "Japan is on the threshold of becoming Christian." Pray God he is right. He should be, for he is in a position to know. He calls attention to the widespread enthusiasm for Christianity, to the holding of services in railroad and police stations, and in schools, until ruined churches can be rebuilt. And he feels that "our people have lost all the prejudice and misunderstanding of Christianity so prevalent before the war"—and before the new Japanese Constitution gave equal rights and freedom to religion.

It is great news, so great that it is hard to grasp. Having something of a sceptical mind, your reporter suggests that before we celebrate the conversion *en masse* of the Japanese, we wait to see if that outlawing of Shinto and approval of Christianity will really stick when Japan gets on her own again. It is one thing to do that which pleases your conqueror when he stands in your streets; it is another to live up to all the pleasing resolutions when the conqueror departs.

We're not being cynical; we would do everything in our power to help this thing in Japan. But we remember sadly



Bruce Johnstone shakes hands with Robert Yukimasa Nishiyama, former Japanese "kamikaze" flyer, while Mr. and Mrs. Robert Johnstone look on. Bruce is a younger brother of Robert Johnstone, who died in 1944, fighting the Japanese in the Philippines. Before he died, he asked his parents to use his \$10,000 G. I. insurance to promote understanding between U. S. and Japan. They established a scholarship for Japanese students at Lafayette College, Easton, Pa. Nishiyama is first beneficiary. *Christian Herald*, May, 1947, had the complete story.

that some other nations have made national promises and staged great national "conversions" under the guidance of conquerors—then reneged when the victors went home. Let's hope it doesn't happen here.

RADIO: The Protestant Episcopal Church is on the air with a new radio broadcast. Coming over the Mutual network and 575 independent stations, it is entitled "Great Scenes from the Great Plays," includes "an evangelical appeal" but no sermon, Bible reading or hymn singing, and is aimed at reaching 70,000,000 unchurched Americans. Bishop Sherrill of New York has wired 87 Episcopal bishops in the U. S. to be ready to welcome "many thousands" who are expected to be brought into the Church via the broadcast. The Actors Guild will cooperate.

We trust many thousands may be brought in. Of course, it all depends upon who selects the plays and what the plays are; it depends upon the effectiveness of an "evangelical" appeal running in harness with theatrics. Just how evangelical this can be without sermon, Bible and song—well, we wonder. We had an idea that evangelism traveled in other company. But it isn't fair to judge this thing before it has its chance, so let's wait and see.

TRIAL: News comes from Cleveland that the Cleveland Presbytery will try the Rev. Charles F. MacLennan, who stubbed his ecclesiastical toe in marrying Lana Turner to her very latest husband, in violation of church law. Dr. MacLennan is now director of the community service program of the Cleve-

land Industrial Union Council, CIO.

Why? We hold no brief for the preacher; we spoke our mind when he performed that shabby ceremony, and said then that measures should be taken. They were taken. He was rebuked by his church, professed penitence, and was told to go and sin no more. Why keep up the punishment? Does one mistake call for a lifetime of persecution?

Or are the Cleveland judges really putting the heat on the erring dominie because he is now with the CIO?

LUTHERANS: Seems like the Lutherans are going out of their way to make us eat our words, written some months back, concerning the lack of interest in church unity on the part of certain Lutheran denominations. For once, we're glad to eat the language.

The National Lutheran Editors' Association calls upon the Lutheran Church in America to face "without delay and without excuse" the question of unity within the various Lutheran groups. They recommend formation of a federation of all Lutheran bodies in America as a preliminary step toward ultimate organic unity.

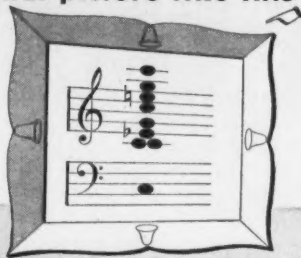
Praise God from whom all blessings flow. And for the editors of Lutheranism.

YOUTH: In Atlanta, a six-member panel of young people the other day told the Atlanta Council of Church Women the following:

Atlanta's "old people" are holding youth back—not from sin and frivolity but from the moral and religious training they know they need.

Youth is suffering from a general let-

Only a perfect Carillon Bell can produce a tonal picture like this



... and the only bell instrument that offers such perfection is ...



THE NEW
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61 CARILLONIC BELLS

"The Sweetest Music Ever Told"

For five centuries, the Flemish carillon bell has been considered the only *perfect* bell. And it requires such bells to produce the varied harmonies of true carillon play. The new 61 CARILLONIC BELLS is as tonally perfect as those world-famous bells; no other electronic bell instrument can duplicate it.

Because beauty of tone is so important in evaluating a carillon, more than 1500 churches and institutions have chosen CARILLONIC BELLS. Investigate fully all the advantages of the 61 CARILLONIC BELLS—made only by Schulmerich Electronics, Inc., Sellersville, Pa. Address Dept. CH-90.

• LOOK AHEAD TO CHRISTMAS!



Early inquiry makes installation by Christmas possible.

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150 FIFTH AVENUE

down of morality inspired by low-type movies, secluded automobile rendezvous, the complexity of modern life, and liquor.

Gambling and loose language are a commonplace among high-school students.

And one girl called upon her elders to "purge themselves of worship of the dollar, dependence on guns and ammunition, selfishness, and racial prejudice."

Not in many a moon have we wanted to cheer so hard as we want to cheer for this! Maybe it's time we stopped worrying about youth and began to worry a little more about the oldsters.

• **TEMPERANCE** •

MORALS: An Army officer's wife sends us a schedule of "social" events planned for one month at the officer's club and mess, on one Army post. She's worried about it. Maybe you will be, too, when your son is drafted. We quote from this schedule:

"SUNDAY: Juke Box Dancing; MONDAY: Bar is open. Come out and relax; Also MONDAY: Let's rest in our Cocktail Bar; TUESDAY: Womens Club. Meet the wife for Cocktails and Family (!) Dinner; WEDNESDAY: Bingo tonight. Bring the kids to this one; Also WEDNESDAY: Bar open from 7 to 11. Come on out. It's like heaven; THURSDAY: Maid's night out. Bring your husband here; FRIDAY: Pay Day Night. Come out and drink it over; Also FRIDAY: Bridge Party. 25¢ per seat. Winner takes all. Whiskey for Booby Prize;

SATURDAY: Monte Carlo Free Champagne, 8 to 9. Juke Box Dance, 9; Also SATURDAY: Steeplechase—Horses, beautiful girls for jockies. Regular pari-mutuels; Also SATURDAY: Have a private party in our Cocktail Lounge; think of all the people you owe a party . . . Halloween Party . . . \$15 first prize, whiskey 2nd. Let's really get behind this one!"

We read, further, that the Non-Coms Club has the same schedule. For the love of heaven, is *this* what we're sending our youngsters into?

SPONSORS: More than a score of civic, educational and religious organizations in Detroit are protesting the sponsoring of the broadcasts of the Detroit Tiger baseball games by the Goebel Brewing Company. They want another sponsor, in 1949. The groups have also written other large manufacturers, asking them to bid for sponsorship.

It's a good move—one that should not be limited just to Detroit. Some of us are getting a little sick of hearing and watching beer-abstaining athletes perform on radio and television to the accompaniment of announcers who call on Mother to go to the icebox and pour Dad a glass of beer or a highball between innings. It isn't enough for the cigarette people to muscle in on high-school football games (CHRISTIAN HERALD did a lot to stop *that* one) their partners in crime, the booze boys, have to muscle into the family circle and make kids beer-minded before they're able to say, "It tastes like dishwater."



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Editorially Speaking...

● CHRISTIAN HERALD'S CHRISTMAS PRESENT

THROUGHOUT the year you have given us a Christmas present—and what a present! Indeed, you have given it to yourselves, for you and we are one, and we together—subscribers, editors, publisher, managers, superintendents, secretaries and all the rest—constitute **CHRISTIAN HERALD**.

Let's talk about this present from you to us. Ours is a composite, great and growing unity centering in **CHRISTIAN HERALD MAGAZINE**, entering now its seventy-second year and closing the most successful of these years. We thank you for a circulation of 400,000 per month and a readership conservatively estimated at more than twenty million per year. We thank you even more for enabling us to strengthen our crusading mission for Christ and His Church and everything else worthwhile in American life. Particularly we thank you for making possible the long-planned beginning of the **FAMILY BOOK SHELF**, "A Book Club You Can Trust." (We shall have more to say about this in the January issue.)

Equally, the success in the growth of **CHRISTIAN HERALD** is the amazing growth of her four daughters. The eldest of these, **Mont Lawn**, is our unsegregated children's home at Nyack-on-Hudson, New York. Here through the summer just past, one thousand boys and girls of every faith and many races played and grew strong together. Your gifts made possible this most complete enterprise of its kind in America. Now because of you, beyond the vacation period we have extended the **Mont Lawn** to mothers and babies, cardiacs, the partially blind and other special groups. We have made **Mont Lawn's** summer last throughout the year.

The second of **CHRISTIAN HERALD's** daughters is the **Bowery Mission**. Here, men who are down and out have been lifted up and brought in! Others, young men and older men, broken and forgotten men, have been fed in body and soul. To the Mission's activities has been added a clinic with a doctor in charge. Also, the up-town house has been enlarged—all from your Christmas gift.

Our two orphanages with the **Industrial School in Foochow, China**, have been given an insured future by the complete identification of their activities with "China's Children." This famous children's agency is the most widely spread and favorably regarded program of its kind in the Orient. By our union with "China's Children" every tradition and vital interest of **CHRISTIAN HERALD** has been preserved, their future assured and an enlarged program made possible.

The youngest of **CHRISTIAN HERALD's** daughters is the **Memorial Home in Florida**. This gift of the Christian merchant, Mr. J. C. Penney, has opened to us a door of

opportunity and laid upon us a corresponding burden of responsibility. We are now in the midst of a campaign to raise three quarters of a million dollars to complete a beautiful building in which 120 men and women, retired ministers and ministers' wives may be happily housed.

It is difficult to write a Christmas editorial because there are so many things we would like to include, but I may at least introduce you to our associates who are the directors of these far-reaching activities. Dr. Hubert Mott, for nine years Superintendent of Schools in Pleasantville, New York, and director of his own summer camp for boys, has accomplished remarkable results in his less than three years at **Mont Lawn**. He is an executive genius and his love for children has filled the lives of hundreds of boys and girls with joy and hope. Under Dr. Mott our relations with social and religious agencies have broadened and strengthened.

The **Bowery Mission** superintendent, George Bolton, is an evangelizing genius in human friendship and in physical, moral and spiritual redemption. His influence through the darkest streets of Manhattan and his personal inspiration to his **CHRISTIAN HERALD** associates mark him as another kind of indispensable man.

The youngest of our superintendents is Francis O. Clark, for two terms the **Y.M.C.A.** agricultural expert in China and Korea and now successor to the greatly loved Elmer Eckis at the **Memorial Home Community**. We shall be leaning heavily on Francis Clark as we increase the program and facilities of our Florida home.

I cannot enter here the story that I shall presently tell about my **CHRISTIAN HERALD** editorial and executive associates. What a company of men and women God has led me to! I have known intimately the leaders of the churches and their agencies, denominational and interdenominational, for two generations. Granted that I am prejudiced, **CHRISTIAN HERALD** men and women are the finest. Young, thoroughly trained, consecrated and dynamic. They have made your Christmas gift what it has become. To these comrades as to me, **Christian Herald Association** is a sacred trust to which we pledge our continued loyalty and utmost service.

We cannot match your gifts and without your continued interest, prayers and contributions, we could only fail. But we shall strive to multiply your Christmas present in the lives of boys and girls, men and women across America and throughout the world. God helping us we shall not fail.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

The Christmas dream of peace on earth—can it be realized in our time? Against today's dour pessimism, here's a cheering word from one inside the UN.

INT. NEWS



The author, president of the UN's Trusteeship Council.

By FRANCIS B. SAYRE

WE ARE living in no ordinary time. Never before in human history have such far-reaching and fundamental alterations in the pattern of men's lives been wrought with such rapidity and tornado-like force. Cosmic forces are shaping and re-shaping before our eyes.

Old institutions, old beliefs, old ideals are going fast. In this revolutionary age new conceptions and new beliefs are competing relentlessly with the older ones which our fathers regarded as fundamental. Human liberty, democracy, parliamentary forms of government, freedom of speech, freedom of conscience, tolerance, faith in God—these in large and important parts of the world have already ceased to exist. And the powers of darkness are dangerously advancing.

Amidst all this turmoil, this doubt, these shifting sands of belief, the Christian faith stands out like a great rock. We Christians know that the last word does not lie with blind chance or materialism or sin. *We know that the last word lies with God.*

We believe, as Christ revealed, that God is supreme

goodness. And we also dare to believe with Christ that God is supreme power. We therefore believe in the ultimate and inevitable triumph of goodness.

The world today has gone awry, not because He has failed us, but because we have failed Him. Millions of men and women today are hungry and in desperate physical need not because of any failure in the earth's fertility, but because of human greed and self-seeking and division; the inevitable catastrophe which follows is not of God's sending.

God is shaping history today, as He always has, overruling human activities and institutions which would fall short of man's best. Educational systems which fail to teach the highest truths are faltering under His demand that they make for nobler living. Churches lost in material concerns are disintegrating under His insistence that they should more powerfully bring people to His way of life.

Christianity is not a beautiful dream. It is not merely a hauntingly lovely poem of a fearless revolutionary who lived 1900 years ago. It is not a way of escape. It is an intensely practical way of life for here and now. It is a unique and

COMING NEXT MONTH

OUR LIQUOR-SOAKED MOVIES

Are you fed up with drinking scenes in the movies? Be sure to read this fearless exposé of what and who are responsible, by a famous Hollywood personality!

HOW TO LIVE LONG AND LIKE IT

If you're past 65, or heading toward it—as aren't we all?—you need the tonic of this story of what one city is doing to add life to the years of its oldsters.

CHRISTIANITY'S CHANCE IN THE HOLY LAND

Never in history has Palestine (the Israeli part) been so ripe for Christian conquest! Is that startling, in view of the current situation? Then be sure to read why this young missionary thinks so. It will stir your faith!

DON'T MISS THE JANUARY ISSUE!

God-given revelation of the only possible foundation upon which a human society can be built that will satisfy the eternal demands of the human heart and thus prove stable and permanent.

The experiences of the last thirty years have taught us that a stable peace cannot be built upon mere desire. Good will alone, or even the firm resolve to abstain from fighting, is not sufficient. A peace that will last must be based upon justice and law and brotherhood. Such a peace manifestly depends upon the development of common moral and legal and spiritual standards of international action.

Our Western civilization has in it very much that is precious. I cannot believe it is God's will that it be smashed, unless—unless we lose all sight of God, and forget our moral standards and allow spiritual values to be drowned and choked by material ones. If against God's deep desire this should come about, our Western civilization can be smashed—either by ourselves or by others. That can happen if those who believe that Christ is the answer today remain silent and lethargic in the face of the world's unparalleled need.

In the last analysis, Christianity alone has the power to save the civilization we know from extermination.

By Christianity I do not mean sectarian doctrine. I do not mean ecclesiasticism or narrow theological dogmas. I mean the yeast fundamentals taught by Jesus Christ.

Such teachings possess world-shaking power. Again and again they have upset kingdoms and changed the course of empires. They have generated more irresistible power than any other force in history.

What were these revolutionary, world-shaking ideas? Underlying everything else was Christ's unswerving and rock-founded sureness that this world in which we live is God's world. From that flow four fundamentals which seem to me to sum up the very heart of Christ's thought and teaching.

First: Absolute and serene knowledge that so long as we follow God the future cannot harm us. God cannot be frustrated; and if this be in very truth His world, in it no evil can ultimately triumph. To put heart and courage into us, nothing could equal that faith.

Second: The impregnability of moral law. If this be God's world, it must be based upon moral law; and God's inexorable moral law can be no more evaded or outwitted than His physical law. Whatever forces violate moral law contain the seeds of their own destruction and will generate counter forces which in time will overthrow them.

Third: The absolute supremacy of the power of love and goodness. Christ utterly believed and proved with His life that love, because of the power which it can generate, is more potent than any possible array of mere physical force.

Fourth: The brotherhood of all men. If God did create the world, all men are His creatures. If God is, as Christ declared, a supremely loving God, He cares infinitely for each one of His creatures. Human brotherhood, sacrificial giving in the service of others, genuine international cooperation, are the only possible bases upon which an enduring human society can be built.

But, if Christianity is to win its way across the world it must be "saltier," less localized and more like Christ.

Just as America today, with its democratic and humanitarian ideals, its intelligent manpower and its unparalleled wealth must assume world leadership in the political field if our civilization is to be saved from shipwreck, so the strong forces of Christianity must no less assume world leadership in the spiritual field if mankind is to be saved. And the practical way to such an achievement is to make America more truly Christian.

Do you remember Marc Connelly's superb play of some twenty years ago, "Green Pastures"? God, visiting the earth to check up on the development of man, His creature whom He had created and cherished, feels sick at heart as He encounters, time and again, man's complete absorption in his own shallow and shabby concerns and his utter disregard of God. God singles out, now Noah, now some tiny group of faithful followers, and rests upon them the dreadful responsibility of helping to win mankind back to God.

Sometimes the present situation of the world reminds me of that play.

We stand today at the parting of the ways. On the one hand, it is entirely possible that the present "cold war" is only a second brief interlude in a fifty or hundred-years war which began in 1914 and which will make Western civilization but a memory and usher in a new Dark Age of savagery. This is not only possible but likely, if Americans remain indifferent or apathetic. On the other hand, if we have the will to do so, there is still time to struggle out of the vortex of destruction and make of our civilization the instrument of divine progress.

CAN the vicious circle of recurring peace and war be broken? Who and what will decide? So far as I can see there is only one possible means of escape. *That is the way that Christ pointed out 1900 years ago.*

In these solemn days when forces are being shaped which within a decade or two will bring either new advances in human destiny or the utter ruin of Western civilization, the issue depends in the last analysis not upon decisions taken in Washington. It depends upon which course the millions and millions of individual men and women in the factory and on the farm and in the mine and in the home will follow. If men and women can turn back to God and take the hand of Christ and learn of Him, there is nothing to fear.

You and I, as Christian men and women, have enlisted in a very great mission. If our work be well done, we can have a momentous part in the awesome decision. I bid you be very proud—and very humble. God waits with hope.

THE END

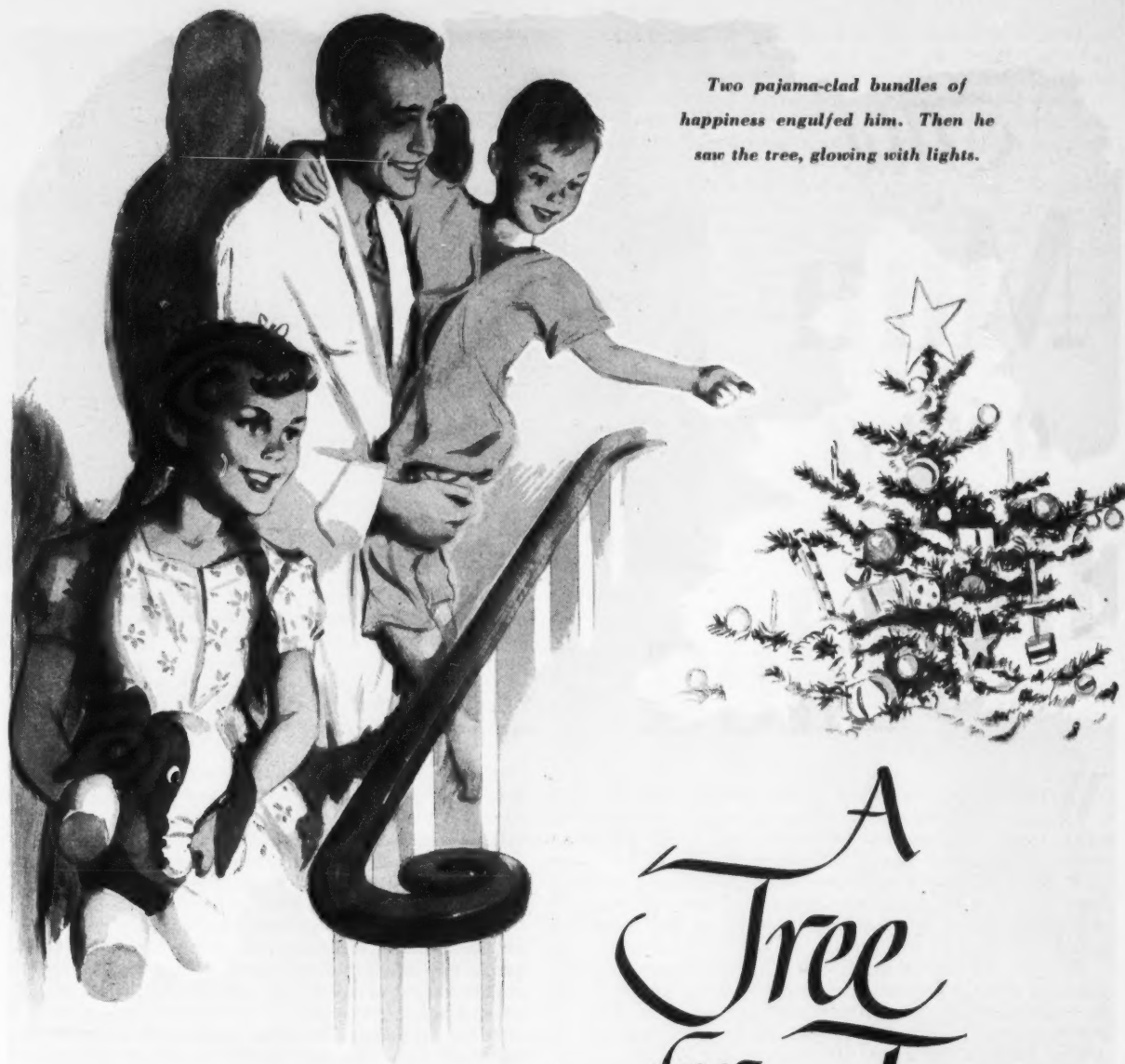
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*Two pajama-clad bundles of
happiness engulfed him. Then he
saw the tree, glowing with lights.*

A Tree for Two

By **WALTER D. MARKER**

ILLUSTRATOR: ISABEL DAWSON

IT was nearly nine-thirty Christmas Eve when Fred Barton left the house to pick up his Christmas tree. His two youngsters, Tim and Betty, were already in bed though too excited to be asleep. But he knew that their impatience for tomorrow would finally succumb to drowsiness.

Barton hurried to Mike's Fruit Store. He had been wise in placing a deposit on the tree.

"Mike, I'll take my tree now."

"Your tree, Mr. Barton? I thought you picked it up yesterday."

"No, I gave you a deposit on it, remember?"

Mike was embarrassed. "I haven't a tree left. One of the boys must have sold yours by mistake."

"What am I going to do?" Barton asked anxiously. "The kids will be heartbroken if they don't find a tree when they wake up tomorrow."

"I'm sorry, Mr. Barton, but I don't think there's a tree to be found in town unless you can pick up one of those artificial ones across the street."

He returned Barton his deposit. "I'm sorry for the mistake."

Barton hurried across the street but when he saw the artificial tree, he knew it wouldn't do. Better no tree at all than one of those anemic-looking imitations.

After trying every shop in town without success, he dejectedly turned towards home.

It would be a tough (Continued on page 37)

The Man with a Big Idea



In his own plane Marshall Barnett flies around the country to hammer at his far-seeing idea of Missions Unlimited, Inc.

By STEWART M. DOSS

ILLUSTRATOR: LUMEN WINTER

WHAT can a layman do for his religion and Christianity in general? Some serve as Sunday-school teachers and superintendents, some serve on their church boards and still others simply attend church and help financially.

Marshall D. Barnett, a 52-year-old Dallas, Texas, general contractor, has done all these things and has now started something almost breath-taking in scope to the religious world.

Barnett, a Baptist deacon, believes world peace can be achieved through missionaries—hordes of them. As a starter, he is attempting to raise \$102,000,000 annually from 6,000,000 Southern Baptists to send out and keep 6,000 missionaries in the field for the next 100 years.

Six thousand missionaries is a lot of missionaries—400 more than nine of the country's biggest Protestant denominations send out combined.

Impossible?

Not to hazel-eyed, 5-foot, 9-inch Barnett, 185 pounds of energy, who has been accustomed to getting things done all his life. He's met all kinds of difficult situations. When he was a water boy on a construction job forty years ago, he made up his mind someday to become a contractor. He's done it.

Barnett in the last thirty years has built one-half billion dollars worth of buildings. He built all of the American Airline hangars between Dallas and Los Angeles. He has built 20-story office buildings, radio stations, 1,500 houses. There are very few things he hasn't built.

He isn't a man to follow always the routine way to get a job done. In World War II, for which he volunteered as he did in the first, Barnett did some unorthodox things. He was the commander of the 49th (Fighting) Battalion of Seabees, U. S. Navy. In 1943 the Navy wanted a 100-million-dollar naval base built in a hurry on Bermuda. He did it.

He chafed at some of the Navy rules for construction. A lot of concrete was needed for a warehouse. The usual procedure was to use an expensive evaporation process on salt water before it was mixed in with cement and stone. Barnett

didn't like that long, expensive way to get his water. He figured out a different way. He had piles of coral stacked on the beach and merely let it lay in the open. Frequent rains soaked into the spongy coral stone. That took care of most of the water needed when the stones were mixed, although a little untreated salt water was added.

Barnett knew that his new method would be all right because he had experimented. His concrete had stood a simple test—a chisel struck hard had barely nicked it. Some of the other concrete mixed the old way would chunk off when struck that way.

Barnett is unorthodox in his religion. He believes there is too much "pussy-footing" in the ministry and religion has come into disrepute among many because they think it merely a series of "don't" doctrines.

"It's don't do that, don't do this . . . It's time for us to quit talking about the things we shouldn't do and actually do something. We all seem to be forgetting the great commission of Jesus that Christians should go throughout the world and preach the gospel."

He had often figured that the Lord had him marked for some kind of work. He didn't figure it was in his regular

"As I tried to smile and say kindly words to the Chamarras, I saw taut, drawn features relax."



activities at his church. That was nothing; nothing to get excited about. Once he got a call to become educational director of the large University Baptist Church at Austin, Texas. He pondered over that offer for awhile. No, it wasn't the call, either, he decided.

Barnett couldn't stand to sit still at home in 1942 when his two sons, Robert, then 18, and Marshall Jr., then 20, were in the Navy taking part in the war. So he went into the Navy again, this time as a lieutenant commander, before he was upped in rank.

Almost all the first year was taken by the 49th Battalion getting organized and trained for fighting-construction work. There were 1,200 enlisted men and thirty-three officers in the battalion. Barnett's first job was to supervise construction of the air base at Bermuda where he had tried his concrete experiment. Another job there was the repair of 250 ships. In 1944, he returned to the United States with his battalion and everyone in it—all volunteers—was outfitted for the Pacific.

About then he got to thinking more about war's incredible waste of money and lives. He was a builder by nature. He had always hated to see things destroyed. "Senseless" was his comment on all the destruction. On Bermuda, he had seen many white crosses go up on graves of workers who died in service and not by enemy bullets, either. Those workers were just as much heroes as anyone else. They had died in service from accidents and disease.

THEN in late 1944, the battalion went to Guam. Between supervising the construction of Fleet Admiral Nimitz's headquarters, Barnett, the layman, got busy. He organized a church among the natives. Every opportunity he had, he talked to the Seabees and natives on how wars might be avoided if everyone became Christians and learned to love and not to hate.

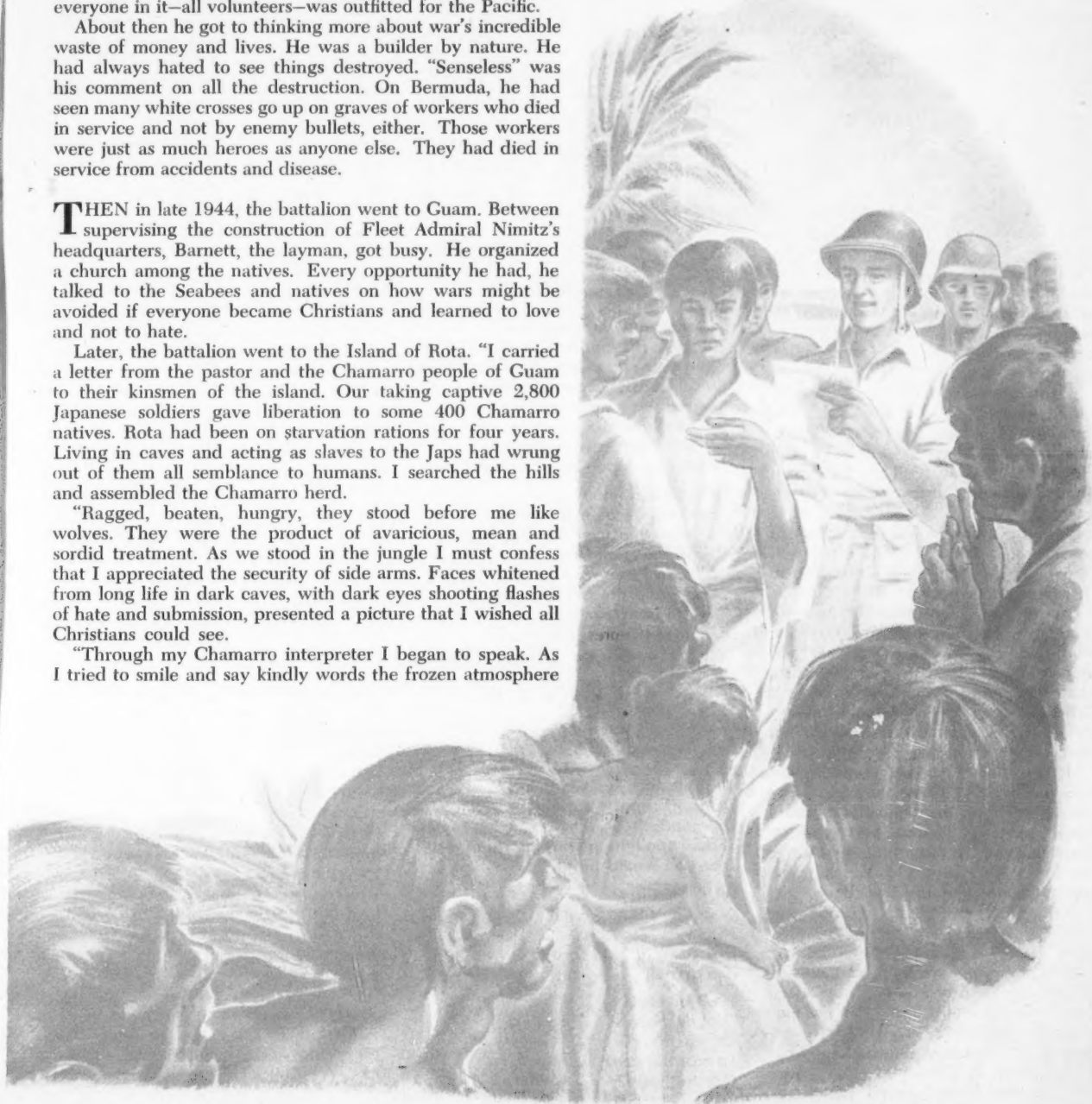
Later, the battalion went to the Island of Rota. "I carried a letter from the pastor and the Chamorro people of Guam to their kinsmen of the island. Our taking captive 2,800 Japanese soldiers gave liberation to some 400 Chamorro natives. Rota had been on starvation rations for four years. Living in caves and acting as slaves to the Japs had wrung out of them all semblance to humans. I searched the hills and assembled the Chamorro herd.

"Ragged, beaten, hungry, they stood before me like wolves. They were the product of avaricious, mean and sordid treatment. As we stood in the jungle I must confess that I appreciated the security of side arms. Faces whitened from long life in dark caves, with dark eyes shooting flashes of hate and submission, presented a picture that I wished all Christians could see.

"Through my Chamorro interpreter I began to speak. As I tried to smile and say kindly words the frozen atmosphere

seemed to melt. A faint gleam of light fell from somewhere and I saw taut, drawn features relax. My heart seemed as though it would melt for sympathy. I wondered if mere words would meet the needs of the hour; if there would be comfort in a letter for women and children miserable from running sores and wounds of affliction, if empty stomachs had room for words of condolence. I read the letter.

"Faces smiled for the first time in four years. They were told that the Americans were their friends, to trust and have no fears. The answer that came from those scorched hearts was not a plea for food and clothing. They said with emphasis: 'Your solicitude and words of friendship have released our spirits from bondage. We feel that there is some reason to life, now. Pray for us, we need your spiritual



guidance.' A hungry world cries for Christians to send spiritual food, and we are too busy to be bothered."

About that time, in October of 1944, his son, Marshall Jr., then a pilot based on a carrier in the Pacific, was shot down by Jap bullets.

"My son," said Barnett, "like so many thousands, did not have the honor of so simple a monument as the little wooden cross painted white. The sea closed over his body washing the spirit of his death among the pebbles on every shore around the earth. He died with the same hope that each of us would carry on to correct the mistakes of human relations and that greed, avarice and atrocious living would be supplanted by the principles of Christ.

"Many have to die to pay for the follies of our leaders. The men who start wars do not die, for they do not fight. Would to God that every man who has a part in declaring war would have to lead a beach head. It is my purpose to see that my son did not die in vain."

His son's death (his other son, Robert, has a fifty percent disability because of a leg injury in the war) got him to thinking: "My son did not want war. It was planned for him. The apathy and selfishness of powerful Christian hordes permitted the world to grow up in ignorance—ignorance of the Truth—ignorance of the principles that would stop war.

"The United Nations, good as it is, won't bring peace to mankind. The Marshall Plan won't either because there are no heartstrings attached to the billions we give away. They may take the aid," he said, "and wind up spitting in our faces."

Barnett now had a definite pattern to follow. He believed his life had been spared so he could dedicate it to Christianity and peace.

He went into Japan with the Army of Occupation in 1945 after V-J Day. He went to Hiroshima and Nagasaki and later commented: "I tried to visualize what the results would have been if Christians had spent as much money and energy on missions as America put into those two bombs.

"I tried also to convert, mentally, the lives lost into 120,000 saved souls. I also saw a day when the same thing would happen in the United States unless Christianity does something to change the thinking of the world. We can now save ourselves and the world from destruction. Are we going to argue the cost?"

In 1946, Barnett returned to the United States to resume his business and to put into reality some of the ideas that had come to him. He outlined Missions Unlimited, Inc. He told members at his Highland Baptist Church in Dallas about it. They told others. Soon Barnett was flying around the South-

west in his plane to hammer at his idea.

Never does he follow the text of an address. He doesn't worry about what he says. Barnett, a down-to-earth businessman, says God directs what he says.

He generally allays the suspicions of anyone that he is trying to promote himself by saying something like this:

"As a layman with no denominational-paid connection, aspirations, office or leanings, not running for office, nor running from anything or anybody, I pay my own way and say what the Lord directs.

"Having participated in two world wars I know the amount of blood and tears that have been charged up to apathetic Christianity. I see a job to be done. God has given the orders and promised the power and I believe this generation must do it or face destruction. You cannot do it alone. Neither can I. But we can join hands and the task will be light."

He has been talking like that for two years and his idea is getting across. Although his scheme has only recently been charted, Barnett had a woman

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Sharing

*I go to Jesus with my cares,
Because His kindness said,
"When you are weary and oppressed,
When sorrows bow your head,
If you will only come to Me,
Lo, there will be no night,
For I will heal your suffering
And make your burdens light!"*

*I go to Jesus with my joys,
Because He bled for me
And triumphed over leering Death
Upon the cruel tree,
And so, as I fare on with life
And climb the fleeting years,
I strive to bring Him happiness
To ease His grief and tears.*

—Edgar Daniel Kramer

★ ★ ★ ★ ★ ★ ★ ★

Speech

*Let it be fair,
Of good report; no taint
Of scandal's breath
Should spoil the picture made of words
That you would paint.*

*Let it be vibrant
As a deep toned bell;
That spills its notes
Like coins of gold for man to gather
For a spell.*

*Let it be clean;
That no word soil the page
Or jar the ear
To mar the beauty of this gift:
Our heritage.*

—Margaret W. Virtue

tell him that she has drawn up legal papers to will Missions Unlimited an estate worth \$80,000 when she dies.

He went to a rural church near Dallas. His talk had an electric effect. The farmer-deacons endorsed his work and said they would encourage their members to donate \$17 a year to the organization. That's what it would take from each of the 6,000,000 Baptists each year to get and keep MU going.

He hopes the idea will spread and other denominations—their laymen—will take it up also. William N. Wysham, Eastern Area Secretary for the Foreign Mission Board of the Presbyterian Church in the U. S. A., recently asked for information about the plan to give to his denomination's laymen.

Barnett realizes what he is up against. The \$102,000,000 annual outlay for his mission organization is almost as much as the present total giving of all the Southern Baptists.

BARNETT wants to keep the organization in the hands of laymen for the time being. He doesn't say so, but he infers that denominational leaders lack the vision for such a gigantic scheme. Later, though, he says, everything would be turned over to the Baptist denomination. But, in the meantime, it would work in close collaboration with the Foreign Mission Board of the Southern Baptist Convention.

Barnett is aware that his missionary scheme could easily lead to an impression that it is in competition with the regular foreign mission activities of the Southern Baptist Convention. (In 1947 the total given for all purposes to churches in the Southern Baptist Convention was \$115,226,949; Barnett's scheme would require \$102,000,000 each year for the next 100 years to get functioning.) Barnett hastened to explain that his scheme was not organized to compete with or discredit any agencies already functioning.

"A board of ten directors will act in close collaboration and harmony with the Foreign Mission Board of the Southern Baptist Convention," he continued. "The corporation is an independent agency operating for the convenience of the people who want peace through obedience to God's commands. In spirit and purpose, Missions Unlimited, Inc., emulates the Lottie Moon movement of the Woman's Missionary Union of the Baptist churches. We now have 600 missionaries; 6,000 missionaries is not the limit of our ability, but is a good beginning. The management and selection of missionaries is outside the scope of Missions Unlimited, Inc."

His plan has three phases:

First Ten Years: To be devoted to recruiting, training and assigning missionaries to the foreign fields. Appropri-

(Continued on page 85)

TO BETHLEHEM- HOW FAR?

The author calls this "a homily on the care and feeding of Christmas pageants"; it's a lively, witty account of what goes on behind the scenes of Sunday-school dramatics

BY MARY ELIZABETH SERGENT

"WOMEN," murmured Johnny, who had just devoted the best hour of his Sunday afternoon to the hanging of curtains for our Christmas pageant, "take all the credit while men do all the work."

Remembering the planning and toil several women had devoted to the project, I choked back a withering retort.

Of course, I am glad I refrained from wounding him. Johnny is what is generally known as "a nice boy"; he had just become a civilian, and he has a growing family. However, for the benefit of any persons who, like this young veteran, may never have given much thought to the matter, I have written this little homily on the care and feeding of Christmas pageants.

I started teaching Sunday school because I wanted the world Johnny and my other friends were fighting for to be worthy of them. Since Christmas pageants seem to be a necessary evil in the long job of making Jesus real to children, I am all for bigger and better Christmas pageants. The one for which Johnny helped to hang the curtains took shape over a year before his arduous labors.

To make our story complete, we need to go back to that initial experience . . .

"We really should begin to think about a Christmas pageant," the superintendent of our Sunday school announced at the November board meeting. She was looking at Nancy.

Nancy had the ill fortune to attend a dramatic school, and sooner or later jobs like this get wished upon her.

"What do *you* think, girls?" Nora, Lucena and I were now included in the glance. "Can we have a pageant this year?"

The rest of the Sunday school board was sitting back in relief and beaming upon us. We shuddered. It was barely four weeks before Christmas. There was no time to send away for a pageant script properly blessed by the denomination. There was no time for the children to learn parts, if such a script were available. We were on our own.

With the aid of a Bible, a hymnal and a typewriter we turned out a 20-minute opus beginning with the prophecy of Isaiah and ending with the gifts of the Wise Men. As the Bible passages were read by three of the children, according to our plan, others would present the Annunciation and Manger scenes as living pictures. Several carols were thrown in to relieve any monotony, and all the children not otherwise occupied were to come in various costumes and present gifts to the Baby Jesus as soon as the last Wise Man laid down the myrrh.

It looked simple. Probably our mistake was in trying to save the mothers of our actors too much wear and tear. We decided to make the costumes! Remembering the pageants of our own

(Continued on next page)

DECORATION BY: JACK SALE



early youth, we set forth hopefully in search of necessary ingredients. The war had ended in August, but the shortages had not ended with it. In all of Middletown there was, alas, no cheesecloth; also, alas, no crepe paper. And who ever heard of a pageant without cheesecloth and crepe paper?

We scurried through our attics, feverishly laying our hands on every promising rag. Since Mary and the angels would be most conspicuous, we concentrated on them, and the other characters had to be satisfied with the remains.

While Nora struggled with the angels, I devoted three half-holidays to Mary. Catherine Ann, being Mary, was forced to devote them with me. Her dress was composed of an old white blouse and a lace-trimmed nightgown. Her cape was constructed from a sheet of ancient vintage, long since dyed blue and turned into a skirt. The crimson sash of an old evening dress served as a girdle. Catherine Ann has a madonna face, and to give it full advantage I swathed her hair and neck in white topped off by another piece of the late blue skirt and a gold-beaded halo which had begun its career as a hoop on a small nail keg. Persuading the halo to remain in an upright position took more time than all the other costuming combined.

The great night approached with alarming rapidity. Costumes for Joseph and the shepherds were laid away with the creations for Mary and the angels. A small doll and a small light attached to its own battery were swaddled up together and laid in the disguised roasting-pan which did duty as a manger. A chest covered with gold paper, an ancient perfume bottle, and a retired face-cream jar were ready for the gift-bearing Magi.

The readers had been rehearsed, with the exception of the youngest boy who had managed to evade all rehearsals. He turned up on the morning of P-Day, and in a bland, self-assured voice read this amazing scripture: "In the six month, the Angel Gib-real was sent by God to a village of Gal-lily named Nazz-rth, to a virgin exposed to a man whose name was Joseph!" "Espoused" in the script was hastily changed to "engaged," and the final rehearsal was over.

We ate a hasty lunch and proceeded to transform the church. The only scenery was a large backdrop of Bethlehem sleeping under the winter stars. Poinsettias and footlights were strung before it. We laid out the costumes in a transept, hoped they would not show, and left. A fashionable wedding took place that afternoon before Bethlehem, poinsettias, and footlights. "Why," asked Nora, "must people get married at Christmas? Haven't they anything else to do?"

• A Stidger Storiette

Roses in December

SEVERAL years ago an eye disease struck the children on a tropical island, and there was no cure for it. In five days the child was blind. There were several American families working for an oil company on that island.

One morning a mother in this group saw all the manifestations of the dread disease in her boy's eyes. She called the doctor and he confirmed the diagnosis. He offered no hope.

When the doctor left, the mother took her boy out into the yard and made him look up at the sun intently. The direct light of the sun hurt his eyes, but, laughing, he did as his mother told him. Then she took him into the garden and made him look intently at a beautiful red rose, made him feel its plush-like petals, drink of its perfume, take into his child's soul all of its warm, red beauty. The boy enjoyed this wonderful game his mother was playing with him.

Then she lifted him into her arms, and told him to look deeply into her eyes: "Look at Mother's face, Son; look at my hair; look into my eyes." The child played with her golden hair and looked deep into her blue eyes.

"What do you see in Mother's eyes, Son?"

Eager to play this lovely new game with his mother, he said: "I see love, Mother, love, love, love! Why do you ask me?"

You see, that intelligent, resourceful American mother, knowing that her child was to be blind in a few days, wanted him to remember forever: Light, Beauty and Love.

An ancient sage once said: "Memory was given us that we might have red roses in December." Those of us who are growing older are beginning to realize the glorious meaning of that wise definition; and we are trying to fill our lives with Light, Beauty and Love so that we may have red roses in December.

—WILLIAM L. STIDGER

Returning at six to dress our cast found the last reluctant straggler the wedding party being urged to the station-ward by a frantic janitor, and children beginning to trickle through the confetti.

We had had an influenza epidemic that year, and it struck Middletown verily on the night of the Christmas pageant. Children who had missed most of the rehearsals were on hand hale and healthy. Children who had attended most of the rehearsals were home in bed. One or two of those who did not look as if they might collapse at any moment, and it soon became apparent we were going to run short of actors.

Bewildered beginners were sent upon as they entered the church. They were fitted with wings and told, "You're an angel, and you stand here!" Little ones too weak from the onslaught of germs to protest successfully, were fitted out in the costumes of all the shepherds and wise men and equipped with beards. A horrified young girl named Patricia was told she must be as Joseph.

The organist was snow-bound in the outlying village. Our soloist had succumbed to the epidemic. I had to play an organ on which I had not practiced in six years. In the dressing-room I sent Nora and Nancy quietly went to work endeavoring to prevent the Barnes Sisters, golden-haired and angelic, from knocking off each other's wings. So how the end was reached. And so how we had come through on our wings and a prayer.

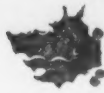
WHEN all the costumes had been folded away, and all the festive popcorn had been swept from the floors of the Sunday-school rooms, we were ready to work on the pageant for the next year. Having been caught short once, we learned that the wages of procrastination is confusion. So we started early and planned carefully.

Our idea called for a series of scenic tableaux, representing Christmas as seen by people of various countries visualized building up to a final, realistic picture of Christmas as it really must have been. As each picture was shown, the Youth Choir would sing a carol appropriate to the country represented. As the scenes were changed, a reader would present appropriate text from the Bible. A short description of the country and its customs depicted would be printed in the church bulletin.

The virtues of this idea were many. The children would have the pleasure of "dressing up" and appearing before footlights without the nervous strain of learning parts. The Youth Choir would learn some new carols. The readers would get a large and painless dose of

(Continued on page 69)

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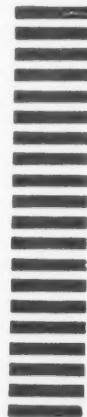


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Christmas Eve at Home

By WILLIAM E. AUSTILL

ILLUSTRATOR: MITCHELL HOOKS

CHRISTMAS EVE in our home is really an event to be remembered. We have what we call the "Festival of Lights." It all started about fifteen years ago, when Mother gave a talk to a woman's club in Newton Highlands on "Christmas Customs around the World." As she gathered the material for her talk, she began to think how these treasures of the centuries could be blended into a home celebration for our family and friends. The boys were small then, and not too much could be done, but we fixed a creche on the mantel as has been done in Italy since the days of St. Francis. Homemade hard candy was wrapped in brilliantly colored paper and hung on the Christmas tree as they do in Sweden. Supper on Christmas Eve was served when the first star appeared in the evening sky according to the custom of the Poles.

Thus it was that the "Festival of Lights" began as a simple way

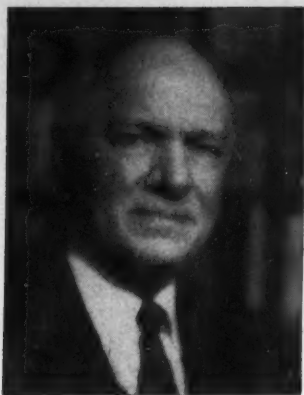
to recapture in our home the true spirit of Christmas and break the spell of the commercial world which has undertaken to dominate the season.

About a quarter past six, when the guests arrive, the fire is blazing in the fireplace, and the table in the dining room is beautifully set with about forty candles of varying types and sizes, many donated by guests of previous years. Place-cards attached to small pieces of birch bark holding a tiny candle, are at each plate. A tall Christmas candle in the center of the table is the only one lighted.

Upon arrival, the guests are handed mimeographed programs entitled "The Festival of Lights at Home Christmas Eve, incorporating Christmas Customs from around the World."

An explanation is given to each one regarding his part in the program, what candles are to be lighted, and where they are located. Before anyone settles

(Continued on page 82)



You Can Do Something About It!

By EDWIN BALMER

ILLUSTRATOR: HAZEL HOECKER

BECAUSE of "sheer lack of spiritual ambition . . ." Consider that phrase. It is a prominent author's indictment of a present situation. Here's the full quotation: "Today, with almost universal literacy"—at this time when education was never so general and when the habit of reading was never so universal—"the popular mind sinks to the lowest possible level of entertainment and instruction for sheer lack of spiritual ambition."

Certainly it is an indictment, and even more: it is a challenge, for we know that these words are true as Lewis Mumford wrote them in his "The Condition of Man."

One of the leading Catholic churchmen, Monsignor Sheen, recently made a most serious survey of present conditions in a book entitled, "Communism and the Conscience of the West;" and one of his most significant observations is that "the modern world is witnessing the liquidation of the idea of the natural goodness of man." In another recent book, "The Reconstruction of Humanity," by Pitirim Sorokin of the Sociology Department of Harvard University, is this observation: "We live in an age in which no value, from God to private property, is universally accepted. . . . All values and norms have become mere playthings whose acceptance or non-acceptance depends entirely upon the whims of a given person or group."

Not long ago the Reverend Reinhold Niebuhr, writing in *The Nation* on "The Sickness of American Culture," observed: "We can hardly deny that the vulgarization of art by mass media has gone further among us than in Europe." Many others—both churchmen and laymen—attest to the same sorry state; for, under the guise of "frankness" and of "honesty" and of "realism" and of "modernism," a veritable plague of irreverence and sensuality has spread among us—and with an alarming virulence.

It was only fourteen years ago that those who were concerned with the debasement of taste in writing were worried chiefly about mere words and expressions. Referring to my file, I noticed that it was in 1934 that one of the most able and respected editors of that time wrote a sort of circular letter to a number of magazine editors. He was a man of taste and standards, and he was concerned with a number of new words (they were really old words, because for centuries they had been written on alley fences) which were beginning to appear in manuscripts which were offered for publication.

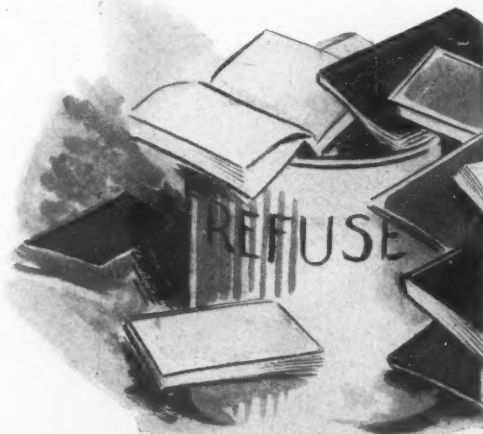
This editor asked me, as another editor, how I felt about putting in print some of the expressions which authors were beginning to employ. He was not only a man of taste but he also had appreciation that moral values were involved when the level of taste was lowered—and he thought that we ought to do something about it. The magazines, as a

whole, I think, have maintained standards of taste and morality higher than some of the publishers of books and some of the producers of plays. Perhaps it is inherent in the distribution of a magazine that it must do so. However, we have witnessed in the last decade the publication not only of words and expressions, but recently also the presentation of situations, which many of us would not have considered printable a few years ago. And this is especially true in the book publishing field.

In his volume to which I have referred, Dr. Sorokin considers the influence of books, magazines, pictures and plays on the social structure of today. "Deflation," he says, "must be applied to our vulgar and salacious novels, films, plays and songs, to erotic dancing and to the exploitation of sex for commercial purposes by the yellow and the high-brow press, the radio and other means of entertainment, propaganda and indoctrination. This does not mean a taboo on sex as such; sex and erotic love have always been counted among the basic values of true art and life. Deflation concerns only the sordid and degrading abuse of these values for commercial and similar purposes."

NOW how is this deflation to be brought about and who is to bring it about?

It is easy—it is too easy—to say "censorship." However, if the present trend continues, censorship is certainly a possibility. Some of the best men in the publishing business



**An editor gives a ringing challenge in support of
positive action against vulgar and deleterious books**

realize it; one of the leading critics recently remarked to me that, if this thing goes on, censorship must come and he would hate to see it. He doesn't like censorship.

Neither do I. Censorship, except in wartime and for security secrets, is something repugnant to all of us; but I am opposed to it chiefly because censorship as such cannot effectively deal with the fundamental problem before us, since it is not so simple as censoring or preventing the publication of the obviously indecent and obscene. The greatest danger does not lie in the sale of the few books—and they are comparatively few in number—which are outright indecent; the far greater danger lies in the cynical and oversophisticated presentation of the contemporary scene with its sneer and leer at marriage and morals in a manner which censorship cannot touch.

It is the attitude of an author which affects the reader. The average person, the average reader, has few and limited contacts himself or herself in the world we live in. He or she meets many more people and follows the course of many more lives in print than he or she will ever personally see; and the better the book is written, the more convincing the presentation of the characters, the greater is the effect of their conduct upon the reader—and especially the effect of the attitude of the writer in regard to their conduct.

When a publisher puts in print a story, he sends out something which is certain to appear as a pattern of conduct to at least some of the readers.

"This is modern life," the story seems to say. "This is what people are doing today; this is accepted conduct and procedure." Now, of course, it is necessary and right to present the contemporary scene in story form. But there is a very considerable choice in the selection of the scenes and situations presented, and especially, and more importantly, there is a choice in the manner in which these situations are to be presented and in the interpretation of them, and in the judgments put upon them, by the author.

Whenever one publishes a story which, in presenting modern life, maintains a sense of moral values, that story strengthens and sustains our society; and whenever one publishes a story which leers at and sneers at marriage and moral values in family and personal relations and puts them

(Continued on page 30)



Something the Angels Sang

SERMON-OF-THE-MONTH
BY ROBERT CASPAR LINTNER

HAVE you read the Christmas Story recently, in Matthew and in Luke? Do you recall the beauty and stateliness of the Prince of Peace? Can you read those words without being conscious of a strange nostalgia — a wistfulness for the world He came to bring us? For ours is not the kind of world of which the angel chorus sang on that glorious night.

Matthew, once a publican in the lush employment of Caesar, told of men both wise and rich who brought their gifts to lay at the feet of the newly born Messiah. Discerner of political intrigue, Matthew wrote of a frightened Herod, feverishly demanding to know the King's birthplace and foully pretending homage where only hatred and fear and murder lighted their lurid fires in his dark heart. The one-time publican listed the princely gifts spread out in homage before the King, and then disclosed the stealth and the expediency of the rich Magi who, fearing to fall into the clutches of the crafty Herod, went back to their own country by a different route.

Luke, physician and artist that he was, spread the wonderment of simple shepherds on his canvas, deftly showing them finding their way through the starlight to the inn where He was cradled, to kneel then, having no gifts but their homage and their love to offer Him for whose coming they had reverently prayed for years.

Then Luke spread light and glory through the darkness where only a dim lantern had glowed. The story of the Lord shone through the dimness and the heavens were a-throb with such music as earth had never heard before. Listen! Hear it again! "Glory to God in the highest, and on earth peace, good will . . ."

A lovely picture, complete with sound and such technicolor as Hollywood would give a rajah's ransom to lay its hands on! But that picture mocks us for our failure to build the sort of world for which the Saviour came and died. It shames us because we have allowed the Christmas Story to be only a fitfully remembered mural in our minds and not an enshrined fresco in the holy of holies of our hearts. We turn to it once a year when the lights gleam amid the tinsel and the (Continued on next page)

ILLUSTRATED BY CHARLES ZINGARO

GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE.



trappings on the trees that grace our hearths, but it should be infinitely more than that to us. We need to remember it constantly as a divine challenge to glorify God and build a peaceful world. *We should be restless and intrepid crusaders for the sort of world of which the heavenly chorus sang in the wonder of that first Christmas.*

This Christmas 1948 is no time for smugness and selfishness. All thinking Christians must feel obligated to bring our world closer and closer to the ideals of the Prince of Peace.

Your children may be very happy and your home cheerful and bright. There may be gifts for all beneath your roof, and your windows may all be ablaze with lighted stars and candles, but how poor and dark and embittered and enchained is this world for which the heavenly chorus over Bethlehem had bright hopes!

Recently I heard a highly educated and deeply religious Jew as he told of his trip to Europe to visit Jewish organizations and see how conditions were. He spoke of Italy as the "hot spot" in connection with the Jewish crisis in Europe, and said he could not yet reveal some things he had learned there. But he told of small Jewish refugee boys, 8 to 10, many of whom had seen their own fathers and mothers killed before their very eyes. These urchins, he told us, have forgotten how to smile. He deliberately tried to make them laugh but he failed. *They had nothing to laugh at! Their shrunken world has become laughterless!*

But that isn't all! Those small boys are being trained in the techniques of war, so that they can be shipped to march against Arab armies in the very land to which the Prince of Peace came!

Then they are being trained for *certain death*, you say! Do you think they fear *that*? They live in a drab and embittered world where smiles have no place and no meaning. Hands—blood-bathed hands—have reached out to strip the bright stars from their dark sky. Shall they be afraid to die when life has had its meaning snatched away?

Even though we shrink from pessimism, we live in days when realism lays a heavy hand upon us. We live in a world where slave labor is flaunted in the face of civilization. The concentration camps built by Nazi hands are still populous, though under the lash of other than German keepers. The lethal flames of race hatred are being fanned. The gnawing pangs of hunger have claimed millions of victims. In a world that has every right, by all that is holy, to plenty and peace and security and decency, we find rampant insecurity. After the most staggering expenditures of blood and treasure that have ever been emptied out for peace in all the

history of the world, war seems again frightfully, frighteningly near.

Nor is that all! More than food and freedom are at stake. The angel chorus concerned itself with earthly peace only as a second thought; the leading motif in that heavenly anthem boomed forth so majestically that you would have thought we could never have failed to heed it. "Glory"—it rang out—"glory to God in the highest . . ."

Do those words mock us too as we

★ ★ ★ ★ ★



POTENTIALITY

In humility I kneel,
Little Child most holy.
An unruly beast am I,
Scorned and very lowly.
Stupidity and stubbornness
Of me have been related;
But men forget that even I
Am God-created.

All humble creatures,
men or beasts,
Whate'er their race or station,
Are glorified by love of Thee,
And knit in close relation.
And those who speak
of low or high
Should remember, and be wary;
For someday I, upon my back,
A God may carry.

—Claire Gilstrap

★ ★ ★ ★ ★

feast at our laden tables this Christmas and go smugly out to sing our neighborhood carols? Is the glory of God our chief concern, the theme that leaps unbidden to our singing hearts and lips?

Before you give a glib answer to that query you may recall in shame that our America spends more each year on alcoholic beverages than we scrape together to preach Christ in our homeland and in its far-flung line of Christian outposts. And that isn't funny! It's something for which to hang our heads in shame. It ought to prompt us to resurrect the sack-cloth for which the Old Testament Hebrews had a use!

Do you get around much among

churches and have you troubled to notice the attendance in churches large and small, in cities and tiny country places? Do you know the score? Do you know how many of the children and youth—and parents—of your community, who part easily with admission prices at the ticket windows of motion-picture houses, care enough for the glory of God to assemble in public worship once a week—or once a month—or once between Christmas and Easter?

We'd better look into that—and some other matters—if we still have it in us to be moved when we read again of the shining of the star above Bethlehem and the exultant singing of the heavenly voices and the wonderment of the shepherds and the lavish gifts of the wise men.

"Glory to God . . . and on earth peace . . ."

We are not worthy of Christmas and its Greatest Gift unless these magnificent words from long ago haunt us and challenge us to glorify God in unnumbered ways and in unstinted measure, and then try earnestly and laboriously to build the fabric of a world in which both righteousness and peace shall flourish.

And we had better be at it quickly!

You Can Do Something About It!

(Continued from page 27)

in contempt, that story very definitely and inevitably is another element in the further breakdown of our morals. The sociologist, Sorokin, makes one of his most important points when he says in "The Reconstruction of Humanity": "Marriage and the family must be restored to their place of dignity among the greatest values in human life, not to be trifled with."

It is not the comparatively rare, incident story which threatens us so much as the much more common story trifling with the greatest values in human life and dragging them down. Censorship could never deal with that. *Any effective action must be brought about by the readers themselves.*

And mere negative action will not suffice; the mere banning or avoiding of deleterious books and plays will not do. It must be a more positive movement—a more positive and public support of the sort of literature which is strengthening to our society.

Many, many good books are being published, and it is to increase the support and encourage the writing and publishing of more of them that the CHRISTIAN HERALD is organizing another unit of people who will make it known that they want and will buy more of the sort of books which ought to be written and read. All it requires is a little more positive action; and quite a little more spiritual ambition.



"Seraphic" Watts

Author of six hundred of our best-loved hymns, Isaac Watts revolutionized hymnody

By LAURA S. EMERSON

AMONG the many monuments of England's greatest heroes in Westminster Abbey, London, there stands a memorial tablet to Dr. Isaac Watts, who is represented with pen in hand, writing at a table, while angels whisper songs in his ear. Thus has England honored the memory of the father of modern English hymnology who died just two hundred years ago.

Today, after nearly two centuries, many of the six-hundred hymns of this poet, known as the "seraphic Watts," are still the inspiration and solace of multitudes of Christians. What song of the heavenly home could be more stirring than:

*There is a land of pure delight,
Where saints immortal reign.*

Because of his tender hymns of the suffering Savior, as portrayed in "Alas, and Did My Savior Bleed," Watts has been called the "Poet of the Atonement." "When I Survey the Wondrous Cross," translated into fifty different languages, was first introduced for use at the Lord's Supper. Matthew Arnold

declared it to be the greatest Christian hymn in the English language. Regarding the third stanza, the Rev. Duncan Campbell of Edinburgh has said: "For tender, solemn beauty, for a reverent setting forth of what the inner vision discerns as it looks upon the Crucified, I know of no verse in hymnology equal to this stanza beginning:

*See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?"*

Whenever we lift our hearts in joyful praise singing "Joy to the World," "Holy Spirit, Heavenly Dove," "We're Marching to Zion," or "Am I a Soldier of the Cross?" we are again reminded of how much we owe this youthful hymn writer.

In an age of "singspiration" characterized by harmonious voices, well-trained choirs, and melodious organ music, it is hard for us to realize our great indebtedness to Isaac Watts.

The Church of England in the last of the 17th century—one hundred and fifty years after Martin Luther—was in great spiritual decline. As a rule the clergy were impotent as teachers of a pure Christianity. The Bible was neglected; Sunday was a day of sport. Religion was at a low ebb not to be awakened until the time of the Wesley revival.

The branches of the Reformed Church, including that to which Watts belonged, had grown more and more strict so that the only songs allowed in worship were riming versions of the Psalms. To sing hymns of "human composition" was considered "vain," as though a man thought that he could "instruct the Holy Ghost how to write."

HOW distressing was the singing! A "clerk" read out the Psalm versions, a line at a time, waiting while the congregation droned them out in a tedious length to the few hymn tunes then known.

Young Isaac, eighteen years of age,
(Continued on next page)

ILLUSTRATOR: FRANK HUBBARD

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was so irritated at the "crabbed and untuneful" hymns so wearily sung in the Nonconformist meetings that he complained bitterly of them to his father. One of the church officers over-hearing him, retorted, "Make some yourself, then, young man." Being in a mood to take up the challenge, he retired and wrote "Behold the Glories of the Lamb." There must have been a decent tune to carry it, for it highly pleased the worshippers when it was sung the following Sunday. This was the beginning of Watts' career as a hymnist.

Now began a new epoch in English church song. Behind it was a great personality with the ardor of youth. Singing became a joy! At the end of his twenty-second year, Watts had written 110 hymns.

He set up three criteria for the standard of church songs: they should be evangelical, freely composed, and express the thoughts and feelings of the singers. From this point of view, he planned a full-rounded "system" of evangelical hymnody. With no intention of laying aside the hymns of David, he faithfully translated them into prose for the particular use designed.

The arrangement of the 210 hymns in his "Hymns and Spiritual Songs" published in 1707, humored current prejudices. Those willing to sing paraphrases only might find 78 in the first book, those willing to sing hymns only at the Communion might find 22 in the third book, and those welcoming "free composites" had 110 more in the second book. The hymns were confined to three metres: long, common, and short.

Two years later (1709) the Second Edition of his "Hymns" appeared corrected and enlarged with 145 added. These volumes were rather cheap and poor, but his translation of the "Psalms of David imitated in the language of the New Testament and apply'd to the Christian State and Worship" published in 1719 in a 16 mo. volume was on fine paper with engraved headpiece and vignettes. Numerous copies survive, with each page set in a frame of hand-ruling, and bound in richly tooled red morocco, in the style of the luxurious prayer books of the period.

With the publication of this volume in his forty-sixth year, the System of Praise which Watts had begun as a youth, and carried forward through years of ill health was completed. For more than a century he remained undisputed master of the hymnody of the Church. Dr. Samuel Johnson included Watts in his collection of English poets. James Montgomery justly writes:

"Dr. Watts may also be called the inventor of hymns in our language, for he so far departed from all precedent that few of his compositions resemble those of his forerunners, while he so
(Continued on page 49)

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How to Be POPULAR though PIOUS

By M. D. MacLEOD

LET'S face it. Many saintly people are not popular—they even recoil from the very notion of popularity as an evil thing.

The Bible points the right way. Joseph was popular with his fellow inmates in an Egyptian prison, not because he accepted their views or mode of life, but because he exercised the holy art of making friends. Bright light and salt are Christ's symbols of piety. Both light and salt are active forces in popular appeal and power. The Man of Galilee Himself was the most popular man of His day.

Popularity is one of the major Christian graces; it not only satisfies

man's deep yearnings for personality fulfillment and increasing enrichment, but also for evangelical effectiveness. Friendship's magnetic power in the achievement of the good was evident in Christ's personal ministry.

There are forms of popularity from which all right-minded people turn away. A spendthrift, well supplied with money, will become instantly "popular" with human parasites. He will be given the chief seat at the feast and in the temple. He may even be lavished with honorary degrees. He will instantly become unpopular when his money is spent. It is a duplicate of the case of the child with the candy

who has a close following among less fortunate children until the candy has disappeared.

Then there is the popularity that comes from the compromise of high ideals of behavior, the surrender of high convictions. The convivialist, the libertine, the gambler and the profane man may accept you as long as you share his experiences. Real popularity with the right people naturally confers moral beauty and strength on one's friends, and receives moral beauty and strength in return.

THE following traits and methods are certain ways to develop popularity:

1. *Reverence.* The basis of all friendships, as of ethics, is reverence for personality. Divine respect for others indicates that we see people in the light of their rich and matchless possibilities.

Good will intensified with sympathetic feeling is essential in getting along with people. A reverent attitude wins friends and sustains friendships.

2. *Importance.* The way to make people like you and win their cooperation is to make them feel important. A sure way to make enemies is to injure egos, to make someone feel "cheap." The great majority of people seem to have an inferior feeling and are, to some extent, uneasy about it. Raise their egos. Make them feel they are important to you as, indeed, they are: for friendships are indispensable to successful living.

Above all, speak well of your friends behind their backs. Affirm with enthusiasm that you have the best friends a man ever had. This creative affirmation will become a good habit and will influence tremendously your steadily enlarging circle of friends.

3. *Interest.* Robert Burns, the great Scottish poet, on being slighted, wrote: "I care for nobody, not I, if no one cares for me." This is a form of quiet stoicism that refuses to be upset by thoughtless people. But usually we prefer being liked and welcome to being disliked and unpopular. Be friendly. Inquire about the other person's interests. Arrogance, exhibitions of superiority, make popularity impossible. The strongest personal charm is the knack of making people feel that your interests and their interests are one as, indeed, they should be in a world of interdependent neighbors.

4. *Praise.* A feeling of personal worth is inspired by sincere praise of anyone who sees in us or in our work something to praise and to prize. So speak well of your friend's appearance, skill, interests, hobbies, loyalty. Give praise with a lavish hand, enthusiastically and sincerely. You will rejoice greatly when your neighbors flourish like the palm tree; you will say so to

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them with unqualified enthusiasm and good will.

5. *Going out of your way.* He who will not go out of his way to help others cannot be popular. Popularity's big test is swiftness to act, to respond, to sacrifice yourself and your time.

6. *Cooperation.* Cooperation, instant and hearty, will enlarge your circle of admirers and loyal friends. Comradeship is the essence of cooperative effort. Let the other man do the talking and outshine you, then you are sure to shine. Modesty and a reputation for modesty will put diamonds in your crown.

7. *Adaptability.* An even, quiet temper is readily adaptable to people and to circumstances. It is pliable, friendly, whole-souled. A popular person is fluid and warm, never allowing himself to freeze up whatever the circumstances, never trying to change the opinions or personalities of others, never permitting himself to be a discordant note in the social symphony, never failing to make the best of any given circumstance.

The changing of human nature or of another's opinions is not your prerogative but that of the person concerned and of his Creator. Heaven designed man that way. Should you try to change other people or their plans or their programs or their circumstances without their definite request for your counsel, they will resent you. Many people dislike admitting they are wrong; it is hard for them to retreat. That does not make them right; but it does not give you special prerogatives in the situation. Concede readily when possible. If you treat people with courtesy and cordiality and as equals, you will make them glad you were born. That's popularity.

8. *Wholesome fun.* This is a fine means of creating and sustaining friendships. An invitation to "come and let us weep together" will not enhance your popularity. The habitual trotting out of your disabilities, frustrations,

fears, the unreasonable weather, dislikes, failures, is not very pleasant.

Popular piety will give a large place to fun and gaiety. Merriment's radiance is born of optimism, which is a creative outlook on life. It is a self-motivating "go-getter" force of your mind. It is a positive philosophy based on a trustworthy universe and authentic Christian revelation and teaching. It relies on the promises of God that the best lies ahead, that the best is available to the believer, that the universe is standing by laden-with priceless gifts, that the stars in their courses fight for those who accept God's will.

Popularity involves fun with your friends. We enjoy the friendship of those who bring sunshine into our life. No wonder they are popular with us.

9. *Taking the initiative.* The popular man is a self-starter; he takes the initiative in making friends; he is friendly by choice. If you have sold yourself to yourself, if you have asserted your divine right to be self-reliant and have faith in yourself, if you remember that one of the deepest yearnings of the human heart is for love and friendship, you will gladly go out of your way for a friend. Taking the initiative is a force that makes for popularity.

To the foregoing nine points may be added the eight points that follow, although they may be regarded more as vehicles of charm and personal magnetism than as qualities that attract and please others. However, they are vital to pious popularity.

10. *Being chummy.* Popularity begins with relaxation and a feeling of relief. Tense resistance comes from vanity, self-love, the fear of inferiority, and tends to make one peevish and resentful. Relax, my friend. Feel at home. Play crony to everyone around you, treating them as grown-up children. Be chummy with children and mature people alike.

(Continued on page 84)



TRAITS THAT ARE DEADLY TO POPULARITY

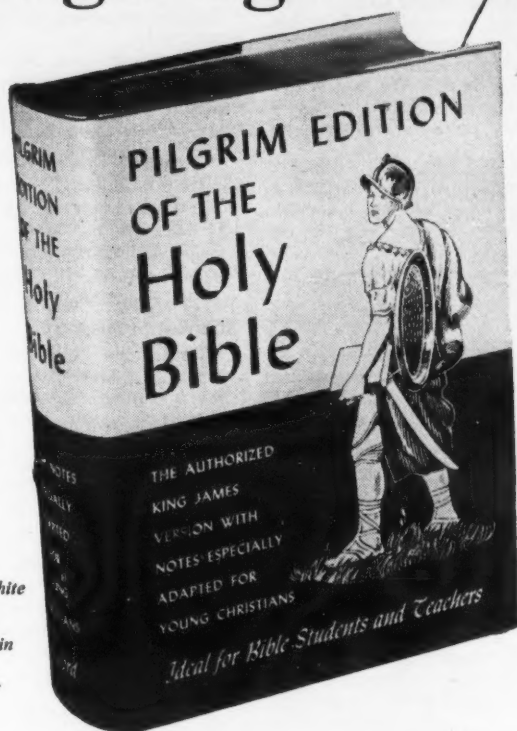
★ Among the most deadly traits that would make anyone unpopular are the following:

★ Dominating folks openly, reprimanding them for acts you disapprove, making fun of people behind their backs, showing off how much you know, arrogance and exhibiting superiority.

★ Bossing people whom you do not employ, indulging in exaggeration, indulging in sarcasm, unwillingness to go out of your way to help others, failure to keep your promises, lack of dependability.

★ If you have one of these traits you have but one chance in a million to be popular, warns Professor Walter B. Pitkin. If you have two you have but one chance in a trillion to be popular!

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The Spice of Life

Pleasant Dreams

Granny had volunteered to look after her four-year-old grandson while his parents went to a church social. Tucking him in bed, she whispered.

"All right, my dear. Are you ready for your bedtime story?"

"Not tonight, please, Granny," he murmured.

"Then, shall I sing you a lullaby?" asked the indulgent grandparent.

"No, thanks," said the four-year-old. "No lullaby."

Granny was perplexed.

"Then what can I do for you, my child?" she asked.

"Well," proposed the child, "suppose you take a walk and let me get some sleep."

—The Lookout.

Double Life

"Henry," said the bank manager, "there'll be a vacancy here soon, and I'm thinking of giving your twin brother the job."

"My twin brother?" exclaimed Henry.

"Yes, the one I saw watching the ball game yesterday while you were at your aunt's funeral," explained the manager.

"Oh-er-yes," said Henry. "I-I remember! I'll go and hunt him up."

"Good!" said the manager. "And don't come back till you've found him."

—Watchman-Examiner.

Or a Horse

"Are you really content to spend your life walking about the country begging?"

"No, lady," answered the tramp. "Many times I wish I had a car."

—Watchman-Examiner.

Weather or Not

A visitor in the north woods asked

an old-timer what kind of weather they were going to have the next day.

"Don't know," replied the wise one. "Used to be a man could always judge about the weather. Now the government has took over and you can't tell what it will be."

Lost & Found

Johnny stumbled along the street, crying bitterly.

"What ails you, young fellow?" a kindly old gentleman inquired.

"I've l-lost the d-dime the t-teacher gave for b-being the best boy in class," Johnny sobbed.

"Oh, well, don't cry," counseled the kindly gentleman. "Here is another that will take its place. But, tell me how you lost it?"

"'Cause," replied Johnny, "I wasn't the best boy in the class."

—The Lookout.

Strained Spinach

A fussy old lady ordered her dinner with care. After taking several bites, she summoned the waiter. "I've never eaten such stringy spinach in my life!" she said.

"Madam," the waiter said kindly, "why don't you try removing your veil?"

—Builders.

Easy

Mistress: "How can you tell when your iron is too hot?"

Maid: "Oh, that's easy! The clothes begin to burn and turn brown!"

—McCleary News.

Legalistics

"What's the idea of painting your car red on one side and blue on the other?"

"It's a great idea. You should hear the witnesses contradicting themselves."

Deflation

"How'd you find your steak, sir?" she asked the customer.

The customer looked at her sharply, then said: "Oh, I just looked under the French fried potatoes, and there it was."



"Well, I'm pretty sure I know about when he picked up the idea."

A TREE FOR TWO

(Continued from page 19)

Christmas for the kids. To make it worse, it would be their first one without their mother. Jane had died eight months ago. That was why he wanted to make their Christmas as happy as possible. Having a tree was important—more important than the few gifts he was able to give them.

His route took him past John Rowland's home. Rowland was standing on a ladder decorating his shrubbery and trees with colored lights and ornaments. His butler handed him the pieces as he called for them.

Barton marveled at the scene Rowland was creating. By means of lights, colored ornaments and accessories, he had transformed his trees into clever outlines of 19th-century characters. Barton impulsively walked across the lawn.

"Hello, Mr. Rowland."

"Oh, it's you, Barton," Rowland growled unpleasantly.

The two men had never been friends even though they had lived all their lives in the same town, and had attended the same church and schools. They had been rivals from boyhood striving for and desiring the same things. Their rivalry had reached its climax when Jane whom they both had courted, had married Barton. Her death had in no way lessened it.

"I've been trying to find a Christmas tree for my youngsters but have had no luck," Barton ventured.

"Is that so," Rowland muttered unsympathetically.

Barton eyed the evergreens that lined Rowland's landscape. "I know we were never friends," he said, "but I want to ask you a favor."

Rowland leaned back and stared at him. "A favor?" he repeated incredulously and gripped the ladder rungs to steady himself.

"Yes. You know how important a Christmas tree is to children. If I don't get one for Tim and Betty, they'll be terribly disappointed."

"I haven't any tree in the house, myself," Rowland said sourly. "Have no need for one, anyhow."

Barton forgot his pride. He pointed toward a scraggly pine.

"If I could dig up that old tree, with its roots intact, of course, I could return it in a few days and replant it. It's not much of a tree, but it would look fine decorated."

Rowland swayed on the ladder and the butler had to brace himself against it to prevent its falling.

"Listen, Barton," Rowland said coldly, "for the past three years I've finished second in the Community Christmas Display Contest. Winning first prize is very important to me. Just as important as a tree for your kids."

"This year I intend to win. I've

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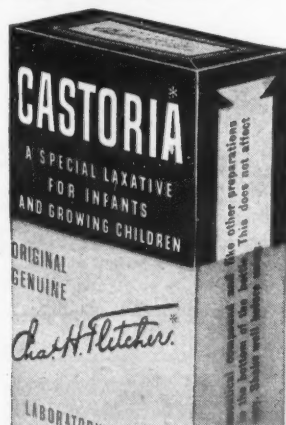
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spent hours, yes even days, arranging this display to represent a scene from Dickens' 'Christmas Carol.'

"And now you have the nerve to ask me to give you the principal tree in my display, the one representing old Scrooge. Well, I don't intend to spoil any part of my decorations. And I wouldn't give you a tree even if I had one to spare."

Never before had he spoken so sharply to Barton. All he had said filled him with exhilaration. He felt he had won a double victory, one over Barton and the other in his certainty of winning the display award.

Barton stiffened. An angry retort formed on his lips but he checked it with effort. He walked away and then stopped and turned toward Rowland.

"Merry Christmas, anyhow!" he said. Rowland didn't answer but stood on the ladder staring at Barton until he had disappeared.

Barton quietly slipped into his house. The youngsters were asleep. He filled their stockings and placed the few gifts in the corner of the room. His task finished, he turned in.

But the memory of his conversation with Rowland kept him awake. Why did he even speak to the man? He must have been desperate for a tree to go to that extreme. And then, why did he wish him a "Merry Christmas"? That had not been his intent. The scene repeatedly played through his mind until he finally fell asleep.

It seemed he had just closed his eyes when he was awakened by joyous shouts. He hazily checked his watch. It was six-thirty but when he realized it was Christmas, he smiled. He felt relieved that the youngsters were so happy despite the lack of a Christmas tree.

He put on his robe and walked to the door. Two pajama-clad bundles of happiness engulfed him and pulled him to the living room.

And then he saw the tree glowing with lights and decorations.

Tim pressed an envelope into his hand. Barton ripped it open and read: "Merry Christmas, yourself!" . . . John Rowland.

And a line below read: "Had to climb through the window to get in!"

Barton folded the note carefully. He tried to suppress the emotional feeling that began to swell within him. Rowland must have believed him sincere last night when he had said "Merry Christmas." Well, now he knew he meant it.

John Rowland again failed to win the Community Christmas Display Contest. His motif was quite clever, the judges admitted, but he had forgotten a tree to represent old Scrooge.

But John Rowland wasn't there to hear the judges' criticism. He was at Barton's home enjoying the finest Christmas he had ever known. **THE END**



During his broadcast, Dr. Stifler is aided and abetted by George Hays, center, announcer, and Westley Goodman, right, Federal Council's radio director.



He Makes the Bible Real to Millions

FOR ELEVEN YEARS DR. STIFLER HAS BEEN "REPORTING" ON THE BOOK

By KATHERYN WITHERSPOON

WHEN Christmas snows drift whitely across turreting skyscrapers of New York City, a lean, vigorous, vital man within the brightness of a broadcasting studio talks through a microphone to several million listeners dotted across the nation.

Seated at a wide table, between the radiance of two lamps against walls of dull sunshine yellow, he speaks into a suspended mike in clear, concise tones.

"The Bible gave us Christmas," he says. And no one can dispute that fact.

He is giving facts about the Bible. Facts which make it real to his six-million listeners. There is no preaching. No editorializing. No sermonizing. Just plain facts, straight reporting as a good newspaperman might give it, without opinion expressed.

For nearly eleven years now Dr. Francis C. Stifler, public-relations secretary for the American Bible Society, has been doing this in the longest period of weekday, network broadcasting of any religious speaker.

His programs run for nine months, but the climax is reached in his Christmas talk which highlights the

close of "World-Wide Bible Readings" sponsored nationally by the American Bible Society from Thanksgiving to Christmas.

Dr. Stifler holds the distinction of being the first man ever permitted to present a program based entirely on the Bible over a national radio network.

Until nearly eleven years ago, the Bible was catalogued in radio parlance as a "hot subject." No matter what interpretation might be expressed, it would bring forth a flood of reproving letters from listeners of other schools. Broadcasting officials didn't want to touch it. But the Department of National Religious Radio gave them a new slant which changed this ruling.

"Get a speaker from the American Bible Society and you'll have a man just as sensitive as you are to the differences of opinion in religion," they argued. As an agent for Bible distribution for all leading denominations, a Bible Society representative must deal only with facts and not with interpretations.

Tentatively the network officials agreed to experiment. They invited Dr. Stifler to fill out the unexpired three weeks of a speaker unable to complete

his scheduled program. And they asked him to speak on the Bible.

That was in 1938. At that time the world was heading into a storm. Dr. Stifler seized the opportunity offered him to discuss the bearing of the Bible upon democracy, and our nation's need to hold to the Bible in order to preserve the American way of life.

In the broadcasting studio, above Dr. Stifler's head, hung a heavy gold frame holding an enormous portrait of a dignified, red-coated, white-wigged gentleman. No one quite knows who the be-wigged gentleman is, still hanging there in the heavy gold frame. Station announcers jokingly say he has passed for every important figure in early America, from George Washington on down. But regardless of identity, he typifies the era of sturdy democracy in America which Dr. Stifler showed, in his first talk on July 19, 1938, was the direct result of the Bible.

TODAY the fact that democracy in America stems from the Bible is still being strongly emphasized by Dr. Stifler. With his clear, factual presentation he makes men realize that if they want to

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keep that hard-won democracy they had better dust off their Bibles and find out what is really in them.

"When printing was first invented, the Bible was already over twelve centuries old and had been translated and copied by hand into thirty-three different languages," he said. "But until the invention of printing, the majority of the people knew nothing about it.

"When this new invention placed the Bible in the hands of the people and they began to espouse its ideas as they saw them, they met such strong opposition from the established governments and churches that they were driven to found a new country in order to be able to live according to their beliefs," he continued.

"When the Puritans, to give their ideas a chance to grow, flocked to these shores, it was the Bible upon which they built. Those first Americans had practically no book but the Bible. Their laws, their schools, their social customs were all based upon this Book. Like no other country on earth, America was born of the Bible. Practically every good thing we have in life has come to us because of the Bible, and these will be preserved only as the Bible is kept alive by reading."

He points out that every charitable or benevolent institution in America, the best in literature and art, the homes, and even the laws, of this country stem from this one Book.

"If Americans are concerned for the world as they find it today, the sober advice of history would seem to be that the most hopeful course of constructive progress open would be to encourage wider circulation and reading of the Bible by the peoples of the world."

It was for this very purpose that the American Bible Society was formed 132 years ago, he says. In his colorful, exciting stories of the struggles of the Society to fill the great post-war need for Bibles in hundreds of languages today, Dr. Stiffler arouses in his listeners a renewed interest in Bible reading.

Those who hear him, regardless of former indifference, must begin to ask themselves a few questions: Exactly what is in this Book that makes it so valuable to people encircling the globe that they go to extreme lengths to obtain it in their own language? Exactly why is it so valuable that copies shipped by the American Bible Society to war-depleted countries must be guarded to keep them from being stolen by black marketeers to sell at exorbitant prices to Bible-hungry people?

Why is this not only the first book ever printed, but also the only book that has never been out of print? What force impels missionaries to spend years of their lives in strange countries reducing the languages of primitive people to written form and then teaching them to read their newly written language, so that all men alike, every-

where, may have copies of this great book?

After hearing Dr. Stiffler discuss facts which lead to these questions, the listener next asks himself where is his own Bible? He wants to read it. He becomes ashamed of his ignorance of a Book significant enough to receive world-wide circulation. Sneakingly, he admits to himself that he is illiterate about the Bible. Here is something important he has overlooked. He blows off the dust from the covers and starts reading.

But how to go about it? That is another point Dr. Stiffler stresses. The Bible is a whole library in one volume, and should not be read from beginning to end, any more than any other library, he says.

"Read the Gospel of Mark first," he advises. "Read it at one sitting just as you would any other story. It won't take much over an hour. The next evening, read Luke in its entirety. Luke's Gospel has been called the most beautiful book ever written. Mark was rather sketchy. The reader finds more details in Luke.

"The third evening, read the Book of Acts, also written by Luke, as a con-

✠ ✠

A man finds a more genuine and pleasurable joy in a good conscience amidst affliction than he who has a bad conscience amid delights.

—St. Augustine

✠ ✠

tinued story telling of the risen Christ. The fourth evening, read the entire Gospel of John. This is the personal Gospel. The reader feels that Jesus is talking directly to him. Read the remaining Gospel, Matthew, the next evening," he advises.

"You will then want to know what Jesus read to nurture His glorious soul. So you will turn to the stories of the Creation, and the story of Abraham and Jacob and Joseph, and the record of that great nation-builder—Moses. You will read all about David and Solomon and the kings that succeeded them.

"Whether you have ever read poetry or not, you will make the Psalms one of the books to which you turn constantly; for they were the hymns Jesus sang.

"Begin reading the Old Testament with the Psalms and the Proverbs," he adds, "as they are the books in which God speaks directly to you. In reading the longer narrative books in the Old Testament, read large sections of them at a time rather than single chapters." He reminds listeners that the Bible was in existence long before the chapter and verse divisions were added for reference purposes and that inspired reading does not stop because a chapter end is marked.

"Whenever you tackle one of the less familiar books, first read something

about it in your Bible dictionary: when it was written, why, and by whom," he suggests. "This is particularly true of the minor prophets and of the letters of Paul."

If the print in your Bible is not easy to read, get a new one. They are obtainable from the American Bible Society, in good-sized, clear type at cost—less than a dollar apiece.

Dr. Stifler emphasizes that the Bible is a tool which must be kept in workable condition, and for better understanding he advises that a modern translation be read along with the beloved King James version. Many people cling with almost superstitious reverence to the King James version, without realizing that that beautiful book itself is not the original version of the Bible. The first translation of the complete Bible into English was written in the archaic English of Chaucer, he points out. Few people today would attempt to study their Bible in the language of Chaucer. Likewise the meanings of many words have changed since the King James translation was made, and those who really want to understand the Bible throughout should supplement their reading of this beautiful version with more modern editions.

"The Bible is such a personal book that each man reading it in his own language is inclined to believe he is reading the original version," Dr. Stifler says. "For instance, a solicitous Chinese father once wrote to the Bible Society agent in Mukden, Manchuria, saying that his son was going 'to the big city to college,' and that he would be studying English. 'Tell me,' the Chinese father wanted to know, 'has the Bible been translated into English yet? If so, as I would like to give him a copy in that language, would you please send me a copy?'"

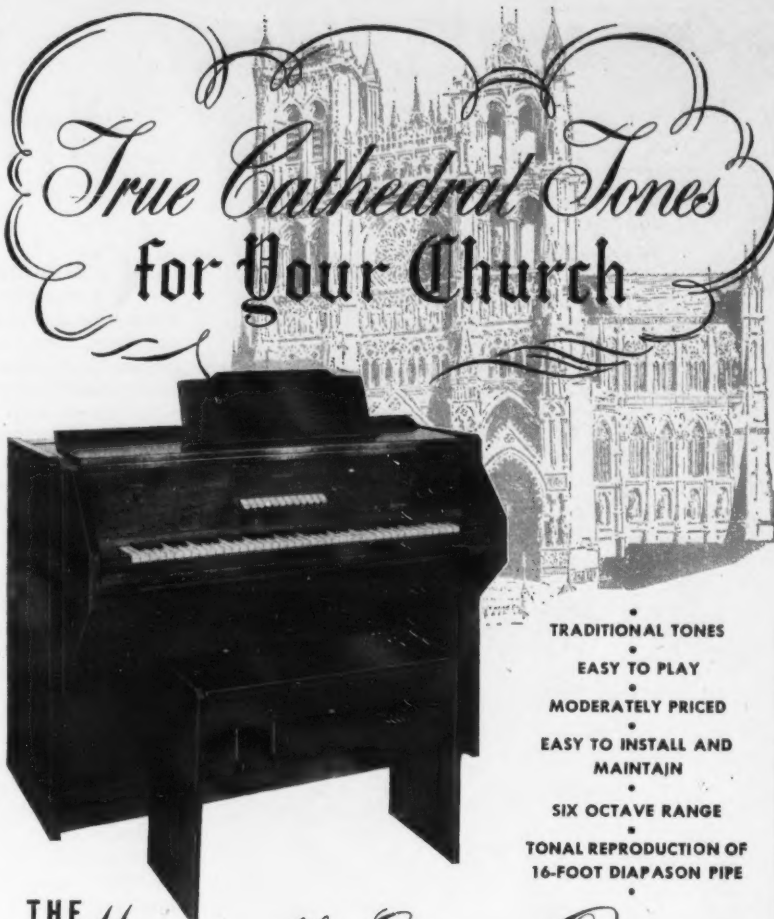
"Likewise, many Americans firmly believe that all other Bibles are translations from the King James version. The truth is that the Scripture translations into more than a thousand other languages have been made not from the English, but from the original tongues which are Hebrew and Greek."

It is interesting that the talks broadcast by Dr. Stifler on the Bible through the years contain around 387,000 words, or more than half the 773,000 found in the King James version.

His morning and evening programs for six months of the year are five-minute talks given over the facilities of the American Broadcasting Company. During December and January he broadcasts for fifteen minutes each Tuesday over the Mutual Broadcasting System, with a special Sunday morning half-hour program over Mutual's parent station, WOR.

Fan-mail pours in at the rate of hundreds of letters a week. Responses come from everywhere, with all sorts of re-

(Continued on page 48)



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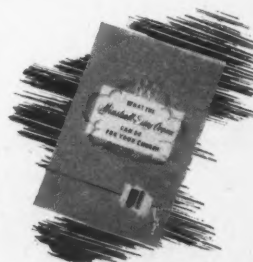
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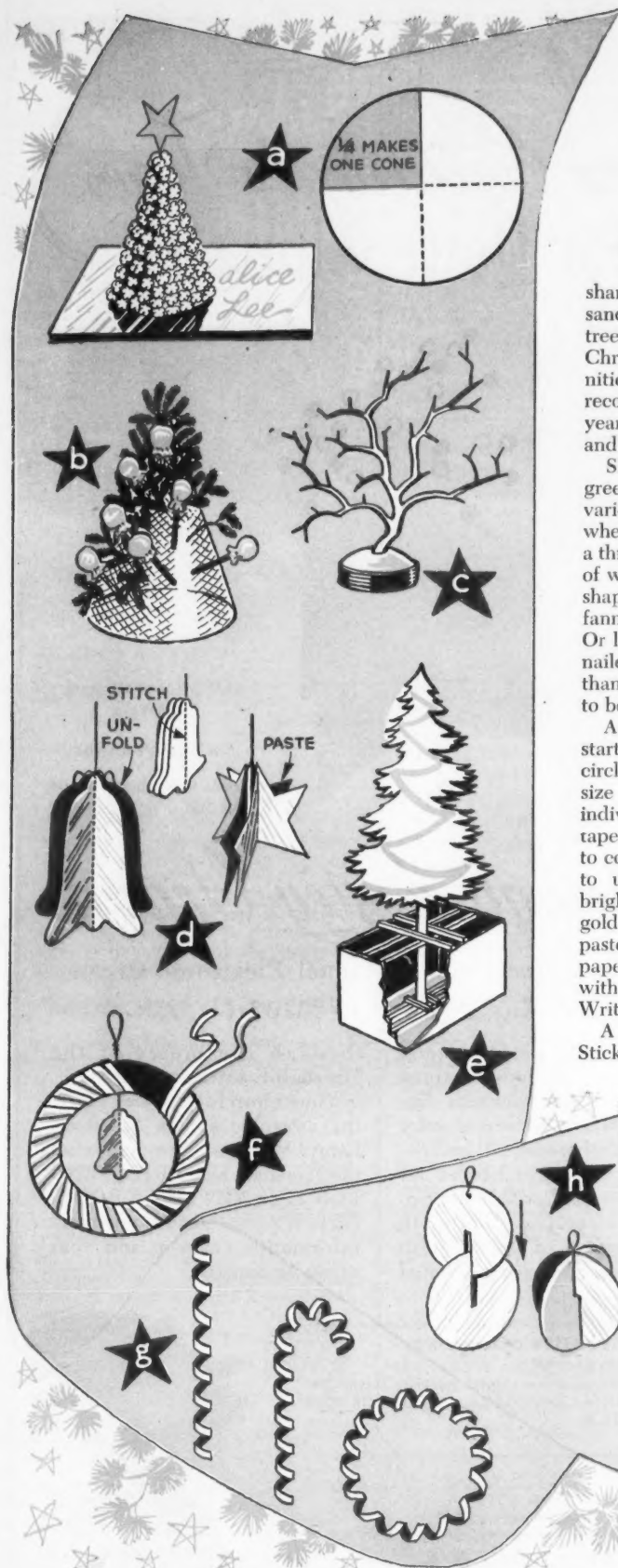
Edited by Isabel Cornell

CHURCHES as well as homes should develop their own Christmas traditions in which all members can share. For the women of the church, the decoration of the sanctuary with greenery, the trimming of the Sunday-school tree and the preparation of special centerpieces for tables and Christmas ornamentation for doors and windows offer opportunities for all their ingenuity and imagination. It's a thrill to recognize favorite Christmas customs and decorations from year to year, but it's also fun to add new surprises each holiday and enrich the traditions.

Since each section of the country has its own species of evergreens and other plant materials, we cannot be specific as to variety. There is usually something green and suitable everywhere. If it is impossible to get a real tree, you can create a three-dimensional effect by wiring branches on a background of wire netting. When green branches are unavailable, a tree-shaped decoration can be created by stringing lights vertically, fanning them outward from the top of a pole to the ground. Or lights and colored balls can be fastened to pieces of wood nailed crosswise to the center post, each piece of wood wider than the one above it. Naturally a "tree" without greens shows to best advantage when lighted, at night or indoors.

A small artificial tree (a) suitable for a table centerpiece starts with a piece of heavy paper shaped into a cone. A circle 28 inches in diameter will make four cones the right size for table trees; a 6-inch circle will make four cones for individual place favors. Fasten the cone shape firmly with tape or a stapler, then paste white popcorn and cranberries to cover the paper completely. Another method of covering is to use thin glue and white feathers and decorate with brightly colored beads—definitely not traditional! A large gold star to top a tree can be made of two star-shaped seals pasted together. Another variation would be to mount the paper cone on one side of a small purse mirror. Brush cone with thick-cooked starch and sprinkle with artificial snow. Write the name on the mirror with lipstick or red crayon.

A lollipop tree (b) is set up on a cone of 1/2 inch mesh wire. Stick greens in wire and lots of little lollipops wrapped in



in the Church

Christmas Cheer

Decoration by Fergus Retrum

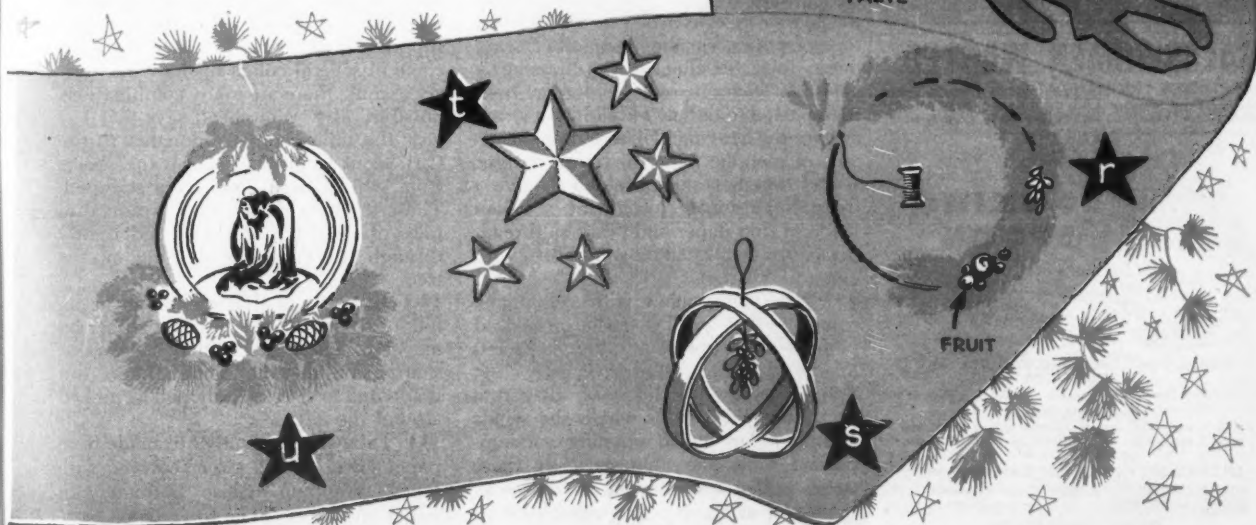
clear paper or those in metallic paper. Twist thin wire on ends of the stems if necessary to keep them from falling over.

Make a gumdrop tree (e) by attaching a branch of thorny wood in a wooden base, or putting the branch in plaster of paris poured in a deep jar cap, hold a few minutes until the plaster is firm. Stick gumdrops and marshmallows on thorns, using candy of many shapes and colors.

Those choosing the traditional evergreen tree should try to get one in scale with the size of the room. If such a large one is too expensive, a small table-size tree and an assortment of greens can be used. If a tree must be shortened, never chop off the top; cut it from the base and use the branches for other trimming. If the tree seems skimpy in spots, wire the extra branches in place. Buy the tree several days before needed, and fireproof it as directed in the government pamphlet. There is also a solution to be sprayed directly onto the branches for fireproofing: one pound ammonium phosphate mixed with 10 gallons of water. One-half gallon of this mixture will cover a medium-size tree. Fireproofing also aids the retention of needles. Trees can be kept fresh outdoors until needed, but be sure that treated trees are kept dry.

It's wise to have a substantial support for a tree so there will be no danger of accidents, and so the stand will last more than one season. A large wooden box (e) with slats nailed at top and bottom to hold the trunk, a pail filled with stones and water, or a large log with a hole bored to hold the base of the tree are also satisfactory home-made holders. A tree kept in water will hold its moisture longer. Fertilizer also helps to prolong its freshness. Use one teaspoon or 2 or 3 tablets of a complete fertilizer per quart of water.

A tree must also be balanced in appearance. It will look better dressed if you trim from the bottom up, using heavier and larger ornaments on the lower branches and smaller ones as you near the top. Put on too few rather than too many decorations. Trim round and round, never up and down. And this applies to tinsel and festoons as well as the placing of ornaments. Lights can be wired upright on the tips of branches to look like candles. White bulbs with colored reflectors are



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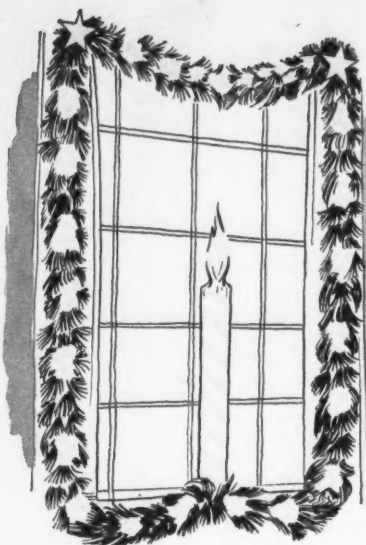
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pretty as a change from varicolored bulbs. Lights and their wiring should be carefully checked to be sure they are in good condition. If you plan to buy new lights this year, be sure to get those wired in parallel. Then if one bulb goes dead, the rest will not go out too, as they will if wired in series.

TO make branches seem laden with snow, beat thick one cup soap flakes in $\frac{1}{2}$ cup hot water. Spoon suds on branches. It will dry white and look very real. Or you can brush branches with glue or the thick cooked starch solution and sprinkle with rock wool, artificial snow (mica), or camphor flakes, or even coarse salt.

The supply of Christmas tree ornaments for the Sunday-school tree usually has a way of diminishing each year. But do not despair. All ages can join in making the following handsome decorations for little or no cost, and better than the store offerings: (Milk-bottle cap wires can be put through the tops of paper, cardboard or other ornaments to fasten them to the branches.)

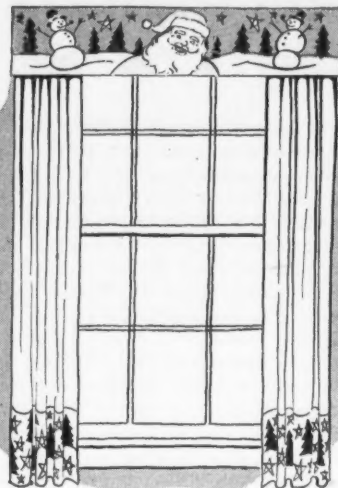
(d) Three large seals folded in half, then pasted together. Thread with string or wire for hanging. Three identical cut-outs of metallic paper or tinfoil designs sewed together and unfolded to give a three-dimensional ornament. When made of thin paper and hung by thread, these ornaments will twist and turn with every air current.

(f) Jar rings wound with cellophane ribbon with a small metallic or colored paper bell, star or angel (2 seals pasted together) suspended in the center.

(g) Frances Meecham of Brighton, Iowa, saves the strips which she winds around a key when opening vacuum-packed cans. She suggests using these strips pulled out straight as an icicle, bent over at the top as a cane, or bent around to make a circle.

Gay Christmas Windows

For trimming use graceful roping with greens or valences of Christmas paper with a large pattern or a snow scene.



(h) Cardboard ornaments decorated with glue and glitter, or cut from decorative paper can be made in pairs and scissors, one from the bottom to the middle, the other from the top to the middle, then set the first on top of the second, just the way bureau-drawer dividers go together. Bells, trees and balls are easy and effective made this way.

(i) Paper chains like the ones children make in kindergarten look pretty strung between branches. Popcorn and cranberry chains are old-fashioned favorites.

(j) Mrs. Harry Leeper of Canton, Illinois, and Mrs. C. P. Whitehead of McKeesport, Pa., suggest using the aluminum foil caps that come on their milk bottles. These caps can be strung on cord, or heavy embroidery cotton, knotting between the disks to keep them from slipping, or shaped into bells, or bent like a display card to make a self-supporting place favor. Since the caps come in several colors to show the variety of milk, there are many combinations possible. Mrs. Whitehead says that last year the milk company donated to the Girl Scout Community Tree the sheets from which these disks were stamped. These left-over pieces were arranged in piles of 3 or 4 pieces and tied tightly through the center, and hung on the tree.

(k) Cut-outs of thin aluminum or tin foil, or colored paper sewed together by machine. These pieces may be various shapes, or all the same shape but graduated in size, or scalloped or pinked around the edges.

(l) Tube-shaped candy box made from paper towel or wax paper covered with fancy wrapping. Close bottom with paper and tape. Tape top to hold loop.
(m) Cut paper festoons of brilliant or

ous
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paper
scene.

metallic paper. Fold a piece about 12 inches by 4 inches in half lengthwise. Cut as shown in diagram. Carefully unfold and gently pull out. For a continuous chain, cut along the fold except the outside fold at each end.

(n) Collect burrs, press together to form a ball and attach a string. Dip in paint or treat with "snow."

(o) For a gift holder to be filled with candy and hung on the Sunday-school tree, a Santa's boot of net or tarlatan stitched with red. Double over iron-on tape for the cuff.

(p) Pieces of screening painted, if not bright and shiny. Cut in Christmas shapes and outline with yarn or string, or dip edges in glue and "snow."

(q) Paper bag doll candy holder. Paste bits of paper to make a funny face on a small paper bag. Cut the rest of the doll figure from red or green paper, and paste or staple to bottom of bag. Paste a white-paper bow tie over the joining. Fill the bag with candy, tie with string and hang from the tree.

In decorating a large room or auditorium, simplicity is just as important in using evergreens as flowers. Fewer well-made decorations of a selection of choice greens are better than many doodads of every kind for sale. Over-decoration makes a confusing, cluttered impression. To supplement the usual evergreen branches and leaves, use berries, cones, seed pods, nuts and preserved leaves to fashion lovely wreaths, hangings and wall decorations. Florists' thread No. 6, thin wire No. 18, milk-bottle cap wire and some plaster of paris will make the work easier. Anyone can get beautiful results.

Beautifully colored leaves can be preserved in several ways. Set them in a vase using a mixture of $\frac{1}{2}$ water and $\frac{1}{2}$ glycerine. Add water as it evaporates. Individual leaves can be dipped in melted paraffin and ironed between sheets of newspaper. Or just iron the leaf between two sheets of wax paper.

For covering a large area and banking with greens, use coarse wire netting as the foundation. Wire large branches in place and attach smaller branches, red berries and cones for color. A star or cross of greens can be made the same way by wiring the branches on a piece of netting cut the desired shape. Add a string of lights if desired. A coat hanger can be bent in various shapes to serve as a base for attaching greens for a door or wall hanging.

Wreaths (r) are really easy to do, and three wreaths can be made for the cost of one ready-made. For a frame, bend No. 14 iron wire and fasten in a circle, or use several switches of privet hedge, willow or other pliable shrub. To make a wreath frame of switches, hold the cane at the thick end and make the circle desired. Then twist thin end over and over, and fasten securely with

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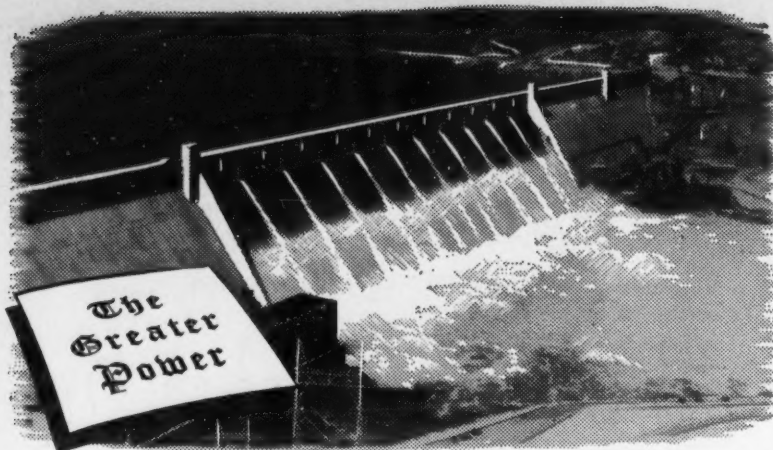
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wire. Two or more pieces of wood will be needed for a heavy wreath. Frames may be packed with moss and small pieces of evergreen wired directly onto the frame. Using a continuous spool of florists' thread or thin wire, work in the green counter-clockwise, pulling wire tight towards yourself. Remember that the greens will shrink as they dry. Wire bunches of berries or sprays of seed pods, cones, etc., together, and then attach in place as you go around the wreath. It takes about four pounds of mixed greens for an average wreath. Broadleaved evergreen leaves such as rhododendron, andromeda, leucothoe, and even magnolia leaves, are often used to make a wreath of shiny background for fruit decoration of apples, grapes, nuts.

For outdoor use, a waterproofed ribbon makes the most satisfactory and handsome decoration. If you use oil-cloth, sew it double thickness so that the inside white doesn't show. Crisp plastic materials of white, silver, blue, red or green materials would also be practical.

In windows or hallways, an evergreen ball of moss will carry the fragrance and beauty of the greens indoors. Tie a large ball of moss firmly with florists' thread. Then stick firmly into the ball, greens and berries and cones wired on toothpicks. Another ball effect can be secured by covering or painting embroidery hoops (•) to match the holiday spirit. Fasten one inside the other at right angles so that there are four equal sections. Hang a colored ball, holly or sprig of mistletoe in the center.

Graceful roping with greens is one of the best ways to treat large window space or railings and places where a solid mass of green is not practical. Roping may be twined down a stairway or used around the casement of a door or window. Another window idea is to make a valance of Christmas paper with a fairly large pattern or snow scene on it. Perhaps a simple ruffle of red crepe paper all around the window, or wide ribbons of red and green could be swagged across the windows in place of greens. An effective, inexpensive paper wall decoration can be made from a grouping of several small stars about one large star, all in a three-dimensional effect. Make a five-pointed star (•) from heavy metallic paper by drawing or folding, then cutting. Then fold the points of the star in half up to the center of the star; then fold the short part in the opposite direction (dotted lines). Attach to the wall with clear Scotch tape.

For table decoration, twigs of interesting shape can be dipped in the starch or white paint and sprinkled with "snow." Blossoming branches can be imitated by brushing twigs with thin glue and drawing them through a pile of tissue paper cut the size of confetti. The size of the cut paper determines

the blossom. It is wise to experiment until you get the effect you want. When the glue is thoroughly dry, you can pinch up the pieces of tissue to look like petals.

A fish globe (■) inverted over a Christmas figure placed on a bed of greens is especially lovely when lighted from beneath.

Short pieces of greens can be arranged on a plaster of paris base in simple or elaborate settings as you wish. Whole snow scenes can be prepared using mirror for ice, cotton sprinkled with starch and snow, miniature animals and house. If you sharpen the point of the greens and stick in a raw potato, it is said to stay fresh longer.

Christmas candles in pretty shapes can be made at home in small fancy gelatin molds. Don't forget to suspend a piece of string in the center to serve as a wick, or insert a small red or white birthday candle.

For more Christmas cheer ideas in decoration, consult a local nursery. They often prepare leaflets showing the best use of greens. We are indebted for many of the ideas mentioned here to a very useful book called "Make Your Own Merry Christmas," by Anne Wertsner (Barrows). For detailed direction on making wreaths consult this book in your library. It contains hundreds of good ideas for use of plant material as well as special recipes and suggestions for tables and favors.

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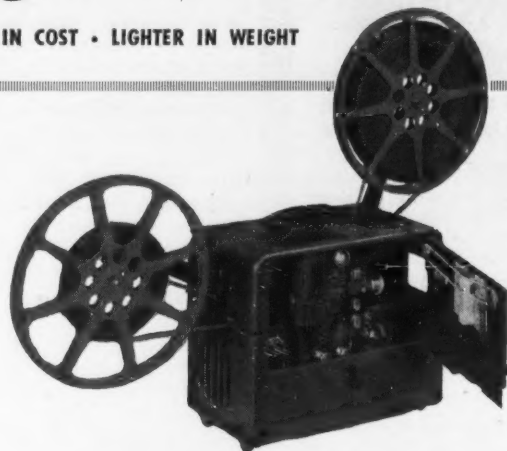
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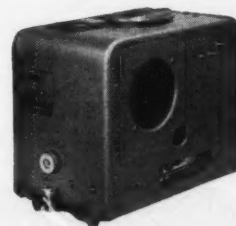


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fifty cents to a dollar, depending on the materials used and the intricacy of the wrapping. It might be wise to have a checking system and issue numbers to the customers and attach duplicate numbers to the gifts. Of course you can do gift wrapping just as well at home. When the customer brings the gift she can pick the style wrapping she desires.

Unique wrapping paper, for instance, can be made by finger painting on ordinary smooth white paper. Besides fingers, try a comb or a notched cardboard for the designing. Or write the name or Christmas greetings over and over on the paper. For a marble effect, use just one or two colors and brush irregularly with a feather. Wet the paper well on both sides before starting to paint. Use the paper shiny side up. When finished decorating, hang the paper to dry or lay on newspapers. Then iron it smooth. You can buy finger paints, or make your own by mixing 1/4 cup starch with one cup cold water. Add slowly to 3 cups boiling water. Cook until clear, smooth and thick. Divide into small lots and color as desired with water color paints.

Other ideas: Cover a cylinder-shaped package with white paper, then wind red Scotch tape around it to make a peppermint-stick wrapping. . . . On a large rectangular package, fasten red and white ribbon alternately along two adjoining sides with colorless tape; weave ribbons together across the top. Tie a little cluster of bells at one corner. . . . Wrap a package in dark paper with ribbons going around each corner. Block-print the name in wide letters with glue, then sprinkle the paper with artificial snow. The glitter will stick just to the name. . . . Wrap a package in white tissue, then in green fishnet cut to fit or orange bags dyed red or green. Lace with ribbon and tie in a bow down the center, or outline the top edges of the package by running contrasting yarn through the netting. . . . Use scraps of material such as shower curtains, bright felts, flowered materials to make stars, balls and little figures to paste on packages or colored papers.

For more illustrated ideas for gift wrapping, check coupon on page 47.

HE MAKES THE BIBLE REAL

(Continued from page 41)

sults. One lone motorist driving along the New Jersey roads tuned in accidentally to Dr. Stifler's broadcast and was so impressed that he visited the Bible House, home of the American Bible Society, leaving his personal check for \$500. Since then he has contributed a total of \$3,500 to help carry on the work. Although he had been a stranger to the Society, he was no stranger to the Bible. He had read the Bible twenty-two times in the English version, he said, then taught himself Greek in order to read the New Testament in the original.

Especially significant was a letter received from a woman whose son had been killed in World War II, leaving her very bitter toward the Germans:

"I am a Sunday-school teacher and devote quite some of my time doing church duties, but I have never been very willing to aid the Germans," she wrote. "I feel that I do not want to feed these children who will one day be soldiers ready to kill more of our boys. This morning you talked about feeding their souls, that would really be getting at the root of the evils of the entire world. Please let me know how I can help in regard to sending the Bible to the German people."

Another listener in Vancouver, British Columbia, who was dusting the house alone while her children were at school, tuned in on Dr. Stifler's address and wrote to him. It developed that she was a cousin whom he had never met.

Born in Chester, Pa., Dr. Stifler was the son of a widely known professor of the New Testament at Crozer Theological Seminary, and was the youngest of eight children. Because of his father's interests, he majored in Greek and Latin at the University of Pennsylvania, from which he graduated in 1906.

After a few years in the business world which left him unsatisfied, Dr. Stifler entered Yale Divinity School to prepare himself for achieving something more in line with what his father had done. He felt rather rusty after

Cookies for Christmas Eating and Giving

Tart Lemon Drops. Sift together two cups sifted enriched flour, three teaspoons baking powder and 3/4 teaspoon salt. In another bowl mix one tablespoon grated lemon rind with 1/2 cup shortening; add one cup sugar gradually, creaming well. Beat in one egg, 1/4 cup lemon juice and 1/4 cup cold water. Beat well. Add sifted dry ingredients and mix thoroughly. Drop by level tablespoonfuls onto greased cookie sheet. Bake in moderately hot oven, 400° F., for 8 minutes. Do not stack or store until cold. Makes about 5 dozen cookies.

—Courtesy Pillsbury

Crunchy Nut Balls. Cream one cup butter or margarine with 1/2 cup confectioners' sugar. Work in 2 1/4 cups sifted enriched flour and 1/4 teaspoon salt, one teaspoon vanilla and 3/4 cup finely chopped nuts. Form into one-inch balls. Bake in moderately hot oven, 400° F., about 15 minutes. Roll in confectioners' sugar while still hot and again when cool. Makes about 5 dozen balls.

—Courtesy General Mills

For more holiday cookie recipes, check coupon on page 47.

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having been out of school for some time and expected the worst when his faculty adviser and the dean called him in for consultation soon after he had enrolled.

"In checking records we find you're the only divinity student in the school who's never made a public speech," they said. "Most men acquire mannerisms and gestures, from speaking publicly before they come here, which are a handicap to them. It is difficult to persuade them that these practices are not good delivery. You haven't formed any of these habits, and we're going to ask you not to speak publicly until you have been here a year and a half. We want to try to make Exhibit A out of you for the Yale Divinity School."

Dr. Stifler says he owes any success he may ever have in radio to those men who taught him to speak simply and directly and not to lapse into the sanctimonious tone of voice which is considered by radio authorities to be a handicap to many preachers in broadcasting.

He and his wife have owned their home in Summit, N. J., for the past eleven years. Here he indulges his hobby of raising tea roses. Upon moving into their home, instead of having a housewarming, Dr. Stifler had his pastor dedicate the home to God. And, as he says, "It has been a blessed house in that community ever since."

THE "SERAPHIC" WATTS

(Continued from page 32)

far established a precedent to all his successors that none have departed from it otherwise than according to the peculiar turn of mind of the writer. His 'Divine Songs' are a more abundant and universal blessing than the verses of any uninspired penman that ever lived."

The fame of his songs spread across the Atlantic to America. In his System of Praise he said he had America in mind and entitled one of the Psalms, the 107th, "A Psalm for New England." But no one ventured an American reprint till Benjamin Franklin edited Watts' Psalms and published them in 1729. Financially it was a failure as there was scarcely any demand among the Puritan fathers. A Boston edition came out in 1739; Franklin published another reprint in 1741, and in New York an edition came out eleven years later.

New Englanders were satisfied with the "Bay Psalm Book" and did not turn readily to Watts until during the revival influences of the "Great Awakening" under Jonathan Edwards, intensified at the time of George Whitfield's first visit to America in 1740. This made people dissatisfied with the dull, lifeless mode of singing which had so long been in vogue. The door opened to Watts, and once introduced, his Sys-

PENNY- SAVING Main Dish by HEINZ



MACARONI PUFF

Combine contents of tin of Heinz Cooked Macaroni with 1/2 cup soft bread crumbs, 2 Tbs. each chopped pimiento and green pepper, 2 beaten egg yolks, 1/4 tsp. salt. Beat whites till stiff. Fold into mixture. Pour into greased casserole. Bake in moderate oven (350° F.) 45 min. Serves 3 to 4.

So marvelously creamy it fairly melts in your mouth, the new, thrifty, improved Heinz Cooked Macaroni is wonderful alone—perfection with leftovers. Tender elbow macaroni is drenched in a cream sauce flavored with nippy cheese. Try some!



57 MACARONI

tem of Praise grew into immense favor.

His hymn translated from the 90th Psalm, was destined to become immortal:

*O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home.*

Born at Southampton, England, in 1764, Isaac Watts was the first of nine children. His mother might often have been seen sitting on the stone steps of the prison where her husband was confined, clasping her frail, puny baby in her arms, and wondering if he would live to maturity. His father, a deacon in the Dissenting Church, had been jailed months at a time with many others for the crime of refusing to worship God according to the Anglican code. A cultured gentleman, he gave assiduous care to the education of his son. His mother taught him the Bible so he early learned to love his Savior.

At 16 he was sent to a scholastic academy in London. University life opened to him on condition that he enter the ministry of the established Church, but this his conscience forbade him to do. His ministerial work in Mark Lane, London, where he had preached his first sermon on his twenty-fourth birthday, brought him prominence, so Edinburgh University conferred the degree of D.D. on him in

1728. Ill health constantly limited his public activities.

Although his voice was excellent and his rhetoric polished and graceful, he remained a bachelor. When young he proposed marriage to Elizabeth Singer, a much-admired young lady—talented, beautiful, and good. She rejected him, kindly but finally. The disappointment was bitter, and in the first shadow of it he wrote:

*How vain are all things here below,
How false and yet how fair.*

She became the celebrated Mrs. Elizabeth Rowe who said of Dr. Watts' offer: "I loved the jewel, but I did not admire the casket."

IN appearance, Dr. Watts "measured only five feet in height and was of a slender form. His complexion was pale and fair, his eyes small and gray, but when animated became piercing and expressive; his forehead was low, his cheek bones rather prominent; but his countenance was, on the whole, by no means disagreeable."

An invitation from the former Lord Mayor of London, Sir Thomas Abney, for a week's visit at his beautiful country home, lengthened into thirty-six years, and gave him a chance to become an eminent writer, the father of English hymnody, a scholar, thinker, and saint.

During this long though afflicted leisure, he wrote a treatise on logic, an introduction to the study of astronomy and geography, and a work on the improvement of the mind, in addition to his hymns.

Most people are familiar with his famous lullaby published in *Divine and Moral Songs for Children*, 1715, a pioneer book in the field of children's literature:

*Hush! my dear, lie still and slumber
Holy angels guard thy bed;
Heavenly blessings, without number,
Gently falling on thy head.*

This sickly babe lived to be 75. The serene close of his life was in harmony with the consolation of his hymns. He used to say in old age: "I can lie down with comfort at night, not being solicitous whether I awake in this world or another." He spoke of his physical sufferings as enabling him to "bear the will of God when he could no longer do it." He requested that these words only, *In uno Jesu omnia* should follow the name and dates on his tomb.

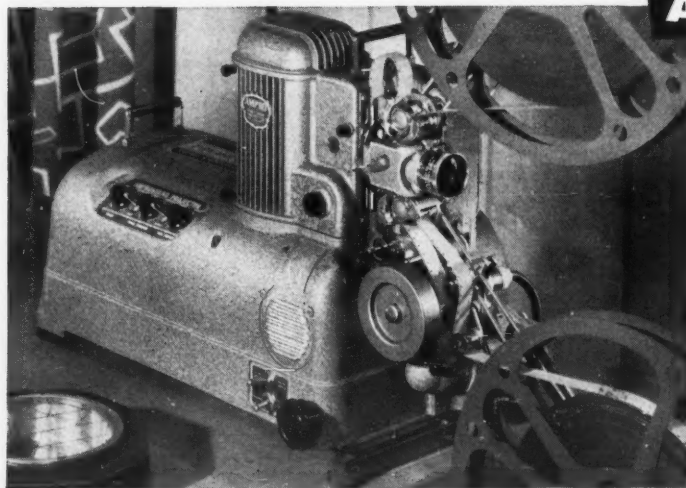
He was buried two hundred years ago (November 25) in Dunhill Fields where travelers still pause. His effigy in Westminster Abbey commands a larger respect than the busts of kings.

Today as we sing these immortal hymns, we honor the "Seraphic Watts" who so exaltedly magnified His Lord.

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CHRISTMAS ON THE Street of Forgotten Men

By MITCHELL and OLGA CURTIS

THIS is a Christmas story. For those of us who sit this Christmas in our warm homes, surrounded by those we love and watching a gaily colored tree, this is a story of contrast. Christmas for most of us means the delicious anticipation of a hearty holiday dinner, the mantelpiece laden with greeting cards and decorations, and the happy sound of laughing children. But this is the story of Christmas in a land of forgotten men—of Christmas on the Bowery. And it's the story of one man from the Bowery who learned the true story of Christmas.

Christmas on the Bowery is just another bleak, blurry day in a never-ending calendar of bleak days. The "El" rumbles sonorously overhead, its timber platforms creaking long after the cars have passed. There's an odor—but it's not of pine. There are no groups wending their way to Christmas services—only the men huddled in groups in doorways or stumbling and reeling along the street. Three hundred and sixty-five days of the year tragedy stalks the dark and littered street—one long succession of tenements, parking lots and saloons—the tragedy of drunkenness, of hunger, of cold and dirt, of despair, of lost hope. There's never a child playing ball or tag on the Bowery, only men—young, old, middle-aged—all with old faces reflecting the nightmare of their broken lives. And their faces never seem so old or their spirits so battered as at Christmas.

One of these men was Chuck R—, who had come uptown where snow meant beauty. The flakes were coming down softly, silently. They fell soft and shimmering on the seemingly endless row of gaily lighted Christmas trees stretching up New York's Park Avenue, each with a Star of Bethlehem at its peak. Uptown, the streets were fairly well filled with young and old rushing on last-minute errands. There were joyous shouts of "Merry Christmas."

But all the sight and sound was joyless for Chuck because to him Christmas had lost meaning. There was a reason:

Seventeen years before, Christmas



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had meant the joy of seeing his bride's eyes light up as she opened the little black jeweler's box. And when she protested later at the extravagance, he assured her that his new business was doing well. Fifteen years ago, Christmas had meant that wondrous armful of dolls, a teddy bear and all the foolish things that parents buy for baby's first Christmas. Then the Christmases seemed to run together in a kaleidoscope of tinsel and gifts and ever-bigger trees. Even four years ago, when he celebrated Christmas in a foxhole with C-rations, the picture of Christmas at home had sustained him.

But the home he dreamed of was not there when he got back. His wife had turned to another and, lacking spiritual guidance and strength, Chuck took his first steps along Skid Row. He had never turned back.

Now, two Christmases later, Chuck had walked uptown from the lower East Side because, the way he looked at it, Christmas was a good chance to "cadge" extra drinking money. And it was. His pockets jingled like sleigh bells with the coins he had collected. He decided to treat himself and take the "El" back to the Bowery.

As Chuck reached the bottom of the exit stairs at Houston Street, he stopped to decide which saloon to go to first. It was then, as the roar of the "El" died away, that he became conscious of the soft organ tones. He knew the music came from the Bowery Mission, which hitherto had aroused no emotion in him, and did not now. To this day he does not know why he went to the Mission instead of the nearest saloon.

Long strings of Christmas lights stretching along the wall were the first things to catch Chuck's eye when he began to examine his surroundings.

Chuck sat eyeing the decorations like a child, relaxing in the warmth of the chapel filled with men like himself. With the others, he stood and sang carols and hymns as the evening service started. But he did not pay much attention to what the pastor said until a phrase caught his ear—and his whole mind. "Friends," said the pastor, "you have tried all the rest—now try the best."

That sentence whirled in his head as the service ended. And it came back to him again as he shuffled into the line for the free soup and coffee.

"The best—you've tried all the rest—now try the best." It was the last thought Chuck had before he fell asleep in the basement on the cot allotted to him.

For the first time in two years Chuck woke up the next morning without a hangover and without time to consider the problem. He was in line again—in line to shave, to shower, to have his clothes fumigated and to eat a hot breakfast.

After eating he followed the line of

men outside the Mission. But Chuck didn't know where to go. He stood outside the Mission door, eyeing the Christmas wreath. Without understanding why, he knew he would stand there until the door opened at nine for the all-day Christmas services. The Mission seemed to be one big question mark aiming at him, and Chuck wanted desperately to know the answer.

Almost one thousand men attended the Mission on Christmas Day. Chuck never consciously saw the others. He sat in the chapel, still absorbed in that big Christmas tree, until the first service began at 10:30 and the crowd of men started murmuring. That turkey dinner with all the trimmings couldn't be far off.

Chuck heard some around him whisper that the quickest way to get to that

NO ROOM

No room at the Inn for a baby small,
No room for Him but an empty stall.
A place in a manger, lowly and dim,
A place for a Christ to be ushered in.

No room in your life for Christ today?

No room for Him, He turns away.
A smile of sadness on His face—
Rejected again by the human race.

No room in the world for a Christ today.

A weary and strife-torn earth
Has turned Him away—rejected again;

No room, they say for the Savior of men.

—Gladys S. Bouterse

feed was to get religion quick—but it seemed as though the smiling, blue-eyed pastor heard it too. "Friends," said the pastor, "we want you to know that those of you who come up to admit that your salvation lies in the Lord Jesus Christ will be closer to salvation, but not to the food. Those who stand at the altar now will have to go back to their original places in the chapel to get to the dinner line."

Of this, only one thing was heard by Chuck. "Salvation lies in the Lord Jesus." His mind became a screen for soft-moving images—himself in knee breeches at Sunday school, his marriage, the rustling of his baby daughter's christening dress, the chaplain in the Army who had prayed for his battalion just before Hill 40—and through it all, the blessed words: "The Lord Jesus."

And then, Chuck wiped his eyes clear of tears and found himself kneeling at the altar rail. There was an arm about his shoulders—the arm of the pastor the men called Mr. Bolton—and

with that arm around him, Chuck turned to face the chapel and said in a voice he did not know: "I accept the Lord Jesus Christ as my Saviour."

That was one year ago. Today, Chuck is once more back in his own business and doing well. Once more he has the respect of friends and business associates. And this Christmas he will return to the Bowery Mission, as he often does, to help wait on the unfortunate men who come in for the "best Christmas feed in town."

To Chuck, his conversion last Christmas was the most important even of his life. Actually, the records of the Mission show that there were 82 men converted that Christmas Day, and the Lord Jesus was in each one of them. His teaching and spirit were in Chuck and the others who stood at the altar that day. For them, Christmas Day at the Bowery Mission had gone beyond turkey and trimmings and candy and pie. Beyond the warm shirts and underwear and gloves and other gifts from the CHRISTIAN HERALD family, presented to the men at the Mission by a smiling Santa Claus.

For these men, Christmas had resumed the Lord's meaning.

TRANQUILITY

(Continued from page 8)

air—a perfect day in fall! The leaves were falling quietly upon the lake and in the woods. There were few noises on the lake, and what there were just seemed to emphasize the stillness of it all. The cottages had mostly gone. I fished and fished. Now some of you will hardly understand it—but a day that's good for fishing may not be so good for fish. So many people think they must catch fish, when they go out to fish, or else the day is lost.

There are so many other things to catch when one goes out! So much more satisfactory! And one of these—"Tranquility!"

When Henry sent that card to me, I know why it had pleased him so. Of course, the title symbolizes him. He isn't rushing after anything. He lives beside the road where people come and go. And if they look, and do not pass too rapidly, they'll see a beauty spot among the trees, and maybe they'll see Henry at his door or working in his garden there. He's quite content with what he has and does. He works away at simple tasks. He has his friends. He loves his work.

Each Sunday morning finds him in his church and maybe there he finds the source of his tranquility. He seems to be so tranquil all the time. The source is deep, inside, I'm sure. He's what we all would like to be—and, maybe, will be, if we wish.

"Tranquility"—it's something to be caught.

THE END

Are you in the know?



When giving a party, which is important?

- ☐ Fancy refreshments ☐ Banishing the family ☐ Keeping the guests busy

Good hostessing doesn't take caterer's chow . . . or shooing Mom to the movies. Plan the doings. Have records handy. Provide the "props" for games. At Christmas, let your guests trim the tree; anything to keep them busy. And should your calendar sud-

denly betray you, turn to Kotex, for comfort. For softness that holds its shape. Be carefree with the new Kotex—made to stay soft while you wear it. And the bend-as-you-please freedom that's yours with the new Kotex Sanitary Belt. Adjustable; all-elastic!



If your back's blemished, what's best?

- ☐ A white hanky
☐ A rain check
☐ A stole

Stoles are high fashion . . . not meant for hiding hickeys! And you can't "un-date" at zero hour. To cover back break-outs, start days ahead with antiseptic—plus white hanky, pinned to shoulderstraps. Worn beneath school dresses, the medicated "goo" works while you grind! Never fret about how to conceal "certain" outlines. Kotex and those flat pressed ends prevent outlines; protect you from the slightest whisper! Choose Regular, Junior or Super Kotex.



What's the jinx in this jalopy?

- ☐ The cuddle couple
☐ The boogie blast
☐ Four's a crowd

Joy ride? Uh-uh. For here, say safety experts; are the makings of a crash landing! (See all three answers above.) First, the car's crowded: bad for careful driving. The raucous music adds more distraction. Anyway, how can a highway romeo keep his mind on the road? Sharp gals take no risks. Even of problem-day accidents. And that's why they choose Kotex . . . because the exclusive safety center of Kotex means extra protection. Extra confidence!

More women choose KOTEX^{*} than all other sanitary napkins

3 ABSORBENCIES: REGULAR, JUNIOR, SUPER

Daily Meditations

by WALTER L. MOORE



Wednesday, December 1

READ PSALM 23:2, 4

THE CONTRAST between the second and fourth verses of the Twenty-Third Psalm emphasizes an important fact about religious experience. When we walk in green pastures and beside still waters, it is not hard to believe that the Shepherd is leading us. But the way home also lies through dark chasms, where the shadows are heavy. God is our Guide there, too, and often more real to us than in the sunlight. We learn to fear no evil, not because evil does not exist, but because His rod and staff protect and support us.

O Thou good Shepherd of our souls, we thank Thee for the green pastures and still waters of life, and we are no less grateful for Thy guiding presence in the dark-shadow days. Amen.

Thursday, December 2

READ LUKE 12:15

The shop of Nazareth was bare, but brotherhood was builded there.

—CHARLES M. SHELDON

BY OUR STANDARDS, Jesus lived in poverty. Yet, because He wanted no more, He was rich. His quest was not for added possessions, but for opportunities to share what He had. He who has a crust of bread and is happy to share it with another, is wealthy. He who has millions and covets more millions is poor. To have nothing is no guarantee that we shall be free from the tyranny of things, but neither will riches bring contentment. There is a minimum of material good required for the good life, but real living is impossible for him who makes material gain his goal.

Father, we thank Thee for our daily bread. We remember that those who lived the greatest lives that earth has known had less than we. We pray for spiritual riches. Amen.

Friday, December 3

READ MATTHEW 10:38, 39

Life is a duty—dare it. Life is a burden—bear it. Life is a thorn-crown—wear it.

—ANON

A GREAT MISSIONARY, whose work is among people most of whom are hungry, where pagan wickedness and

misery are evident everywhere, was asked, "Do you think it a happy privilege to be a missionary?" He replied, "I think life is not to be thought of in terms of happiness, but of the cross. I am not concerned about being happy; I am only concerned to be faithful in bearing my cross for Him who bore a cross for me." That missionary has a great peace in his soul, but he carries the burdens of his people on his heart.

Heavenly Father, forgive us for having thought of life as a pursuit of happiness. Give us the spirit of Jesus, that we may take life's crosses willingly. Amen.

Saturday, December 4

READ LUKE 9:62

Who turns becomes a shaft of static salt. Go forward to the unknown and the known.

—EDITH LOVEJOY PIERCE

FROM WICKED SODOM Lot's wife followed her husband reluctantly, looking back fondly toward the city whose way of life she loved. Because her heart had not left it, she shared its destruction. Many hearers of Jesus were attracted to become His followers, but were loath to break with the old life. They said, "Let me have a farewell party!" "Let me have a funeral!" But Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

We confess, dear Saviour, that even after knowing freedom, we sometimes long for our old chains. Help us to keep our faces forward toward our redemption. Amen.

Sunday, December 5

READ LUKE 24:15

I crave, Thou unseen, understanding Guide, to find Thee, silent, walking by my side.

—HARRY WEBB FARRINGTON

OUR LORD sometimes travels incognito. To weeping Mary Magdalene beside the tomb He spoke comfortingly, though at first she knew Him not. On the road to Emmaus He appeared to the two, and opened to them the Scriptures, but their eyes were holden that they should not recognize Him. To comfort, to guide, to reprove us, how often does Jesus walk by our side unrecognized.

O Thou risen, living Lord, make us conscious of Thy constant presence; open our minds to Thine instruction; and comfort our drooping spirits. Amen.

Monday, December 6

READ PSALM 51:2, 7

I saw God wash the world last night. Ah, would He had washed me as clean of all my dust and dirt.

—W. L. STIDGER

GOD IS A NEAT HOUSEKEEPER. When we get away from the areas that man has polluted we are always impressed with the cleanness of nature. Mountain air and sparkling spring water, the wave-washed sands of the beach, virgin snow on the fields, the freshness of the forests after rain—all remind us of God's cleansing touch. Dr. Stidger, after watching the cleansing rain carry away the dust and bring freshness, longs for that same God to bring cleansing and freshness to his soul.

Create in me a clean heart, O God; and renew a right spirit within me. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Amen.

Tuesday, December 7

READ ACTS 17:26

Any man's death diminishes me, because I am involved in mankind.

—JOHN DONNE

SEVEN YEARS AGO today our nation was plunged by the debacle of Pearl Harbor into war against the champions of a doctrine of "super race." The forces of "democracy" won the shooting war. Again nations are aligning themselves against each other, and this time we are accused of claiming to be a super race. Are we worshipping the gods of our defeated enemies?

God, in whose image all mankind is made, and who dost love the world, we pray today that the sacrifices of those who died fighting against foolish pride may not have been in vain. Lead us into the paths of true peace. Amen.

Wednesday, December 8

READ I CORINTHIANS 3:16

THE SONS OF GOD do not glorify themselves, but they must not despise themselves. They are created in the

image of God, who breathed into them the breath of life, and they became living souls. They have the divine image, though it be marred. And they are reborn of God. The Eternal lives within them. So they cannot worship God without being reverent before the God within them. They walk with head up, face forward. They dare not defile themselves, because God is within them.

O God our Creator, Thou hast made us well, and hast redeemed us with a great price. Thou dost dwell within us and art transforming us. Make us conscious of the importance of our lives. Amen.

Thursday, December 9

READ MARK 6:3

JESUS WAS A CARPENTER, inheriting the trade from Joseph, and all manual labor is dignified by that fact. He frequently used metaphors from His craft, calling Himself "the door," and speaking of life as laying a foundation and building a house. He is still the Great Builder and offers His services to every one who is building a life. No shoddy material, no poor workmanship goes into His construction. Why will anyone try to build without employing the Carpenter from Nazareth?

O Thou Workman of Galilee, we are serious about our task of building a life. Be Thou the Architect and Builder, we pray. Amen.

Friday, December 10

READ LUKE 17:10

THE CROSS AND THE CROWN are both symbols of our faith. The cross comes first, and symbolizes devotion, duty, surrender to the will of God, willingness to sacrifice, and compassion for sinful and suffering humanity. But the crown follows inevitably, and denotes the sense of duty done, fellowship with the highest and best, victory, joy, and peace. We do not wait till we get to heaven to know these rewards, but with every cross faithfully borne there comes a foretaste of the crowning joy.

Lord of our lives, we thank Thee for crosses that make them powerful and useful. May our chief reward be Thy "Well done!" In Jesus' name we pray.

Saturday, December 11

READ JOHN 9:4

Live life today as if today were all. —ANON

A USEFUL LESSON for effective living is that of finishing each task, and not leaving loose ends to be picked up later. A famous and remarkably useful woman said recently in an address to a group of college students, "I try to make it a rule never to pick up a paper on my desk twice. If possible, I dis-



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Help us, O Thou working God, to live today at its best, and as far as possible, greet the evening with the day's tasks done. Amen.

Sunday, December 12

READ MATTHEW 7:24

THE CHRISTIAN RELIGION is not merely something we practice on Sunday. It is the spirit which motivates the sum total of all our living. The teaching of Jesus was concerned relatively little with formal and organized religion, but largely with everyday activities. Yet He magnified the worship of God and the teaching of His truth, because they are essential preparations for the daily practice of Christian attitudes.

On this Thy day, O Lord, we offer Thee adoration, praise and thanksgiving, and we seek from Thee spiritual strength and light to live Thy life all the week through. Amen.

Monday, December 13

READ PSALM 119:105

DAILY GUIDANCE from Bible reading does not require that we find a passage that deals explicitly with our immediate problem, though sometimes we do. But the whole Word breathes the air of eternity. As we read we are lifted up to God's point of view, and so see our lives in a different perspective. Against the background of eternal truth, things are seen as they are. Frequently our difficulty is not that we are not wise enough to solve our problems, but we have lost our perspective.

We have found, O God, that Thy Word is a lamp to our feet and a light to our path. Forgive us that we sometimes stumble along in darkness because we will not use the light. Amen.

Tuesday, December 14

READ MATTHEW 7:21

ENGRAVED on an old slab in the Cathedral of Lubeck, Germany, are these words: "Ye call Me Master and obey Me not. Ye call Me Light and see Me not. Ye call Me Way and walk Me not. Ye call Me Life and desire Me not. Ye call Me wise and follow Me not. Ye call Me fair and love Me not. Ye call Me rich and ask Me not. Ye call Me eternal and seek Me not. Ye call Me gracious and trust Me not. Ye call Me mighty and honor Me not. Ye call Me just and fear Me not. If I condemn you, blame Me not."

Divine Master, we have paid Thee tribute with our lips, and so often failed to do Thy will. Make clear our vision to see our inconsistencies, and firm our resolve to lift our practice to the level of our profession. Amen.

Wednesday, December 15

READ ISAIAH 40:12

Earth, with her thousand voices, praises God.
—COLEIDGE

SAM JONES used to say, "The mountains are God's thoughts piled up. The ocean is God's thoughts spread out. The flowers are God's thoughts in bloom. The dewdrops are God's thoughts in pearls." Dwight L. Moody said that after he was converted, everything in the world seemed more beautiful to him, because it was made by his Heavenly Father. One does not really see the world unless he sees God's handiwork everywhere.

We thank Thee, O Thou Creator of all things, for the beauty and order, the wisdom and design in Thy marvelous works. Teach us to discover Thy fingerprints on them all. Amen.

Thursday, December 16

READ JOSHUA 24:15

JOSHUA'S DECLARATION, "As for me and my house, we will serve the Lord," has been called the manifesto of a layman's religion. It is a personal matter, and begins, "As for me." It involves his family, so he added, "and my house." A man's religion must be expressed in practice, so he vowed, "we will serve." It is evangelistic, for the declaration was made in an appeal to others to join him in serving Jehovah.

We dedicate to Thee, Jehovah God, our hearts and hands and homes, that we may show the Spirit of Christ in the communities where we live. Amen.

Friday, December 17

READ ACTS 5:40-42

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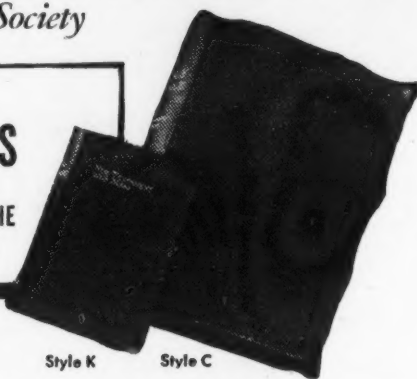
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Father, we thank Thee that our days are not all difficult. We pray for grace to be equal to the tests that come.

Saturday, December 18

READ ACTS 5:29

MAN'S LOYALTY to God is the strength of righteous government and the downfall of tyranny. Our Master said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." As long as government requires only that which rightfully belongs to it, its claims are re-enforced by God's command. But when Caesar sets himself up as God, the Christian's answer is firm: "We ought to obey God rather than men."

O Thou who dost rule over all rulers, give us government to which we can be loyal, and courage to resist when it becomes opposed to Thee. In Jesus' name we pray. Amen.

Sunday, December 19

READ JOHN 1:18

TEACHING OF RELIGION is always fragmentary. It is about God, and our knowledge of God is never complete. The finite mind cannot fully comprehend the infinite. It is because He is infinitely beyond us and greater than we that we can draw eternal life from Him. Dr. Cairns of Aberdeen said of the Scottish Highlands, "It is a land where the great mists lie; but it is the land where the great streams rise." So say we of God.

O Thou eternal and transcendent God, we do not ask fully to comprehend Thee, as a little man might catch the ocean in his hand. We ask only to draw strength from Thee. Amen.

Monday, December 20

READ MATTHEW 7:25, 27

IN THE STORY of the two foundations with which Jesus concluded the Sermon on the Mount, it is significant that He used twice the same words: "And the rain descended, and the floods came, and the winds blew, and beat upon that house." Those who did the things He taught and those who did not, apparently met the same tests. So today Christian and non-Christian alike must

meet the winds of temptation, the rains of disappointment, and the floods of sorrow. Life tests every man thoroughly. The difference is that one has strength to meet it, while another is built on sand.

Father God, we do not ask for freedom from life's storms, but for wisdom so to build that we shall not be moved by them. Amen.

Tuesday, December 21

READ MATTHEW 5:6

THE WORLD'S WORK is done by imperfect people. The perfect ones can only sit back and point out the faults in what the fallible folk are trying to do.

He who is not willing to do his best, knowing that it will not be perfect, will do nothing. He has, what psychologists call, a perfectionist complex. He refuses to undertake tasks for fear he will not do them perfectly, and he is always miserable because of his inevitable failures. It is good to have high standards for our efforts, and to strive for them; it is paralyzing to insist on perfection or nothing.

We thank Thee, O Thou patient God, that there are places of usefulness for fallible people. Make us humbly content to serve as we can, and eternally anxious to make progress toward perfection. Amen.

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Wednesday, December 22

READ MATTHEW 7:12

As I would not be a slave, so I would not be a master.
—ABRAHAM LINCOLN

WITHOUT OWNING A SLAVE, Lincoln felt himself involved in the institution of slavery. He lived in a social organization of which slavery was a part. If cheap cotton goods, for instance, were available because of slave labor, every buyer of them was working slaves. Moreover, Lincoln had power to do something toward their freedom, and every man is responsible for his use of power. So when any person fights to right a social wrong, he is not meddling in that which does not concern him: he is attending to his own business.

Father and God of us all, make us to see clearly the responsibilities that are inseparable from our privileges.

Thursday, December 23

READ I JOHN 4:19

THERE WAS MODESTY and pride in the expression the Apostle John applied frequently to himself, "the disciple whom Jesus loved." He could not be sure that he had always been constant in his love for Christ, but he was sure that Jesus loved him. His own love for the Master was but a response: "We love Him, because He first loved us."

We had never known love, dear Father, had we not learned it from Thee. Give us a growing certainty of Thy love for us, and may our lives be a channel for love to flow out. Amen.

Friday, December 24

READ LUKE 2:7

SINCE JESUS WAS BORN there has been just a touch of the glow of the Star of Bethlehem around every cradle. Every mother has something of the Madonna in her face. Any night is a holy night when a child is born. Since the Lord of heaven and earth entered His world through infancy, surely babyhood is not far from heaven. I wonder if it does not please Him, for us to make His birthday a time to express our love to our little ones.

By Thy coming, Lord Jesus, childhood in every age has been infinitely blessed. Today we would place the little child in our midst, and through his innocent eyes seek to see Thee and Thy kingdom. Amen.

Saturday, December 25

READ JOHN 1:14

CHRISTMAS is the festival of the Incarnation. When Jesus was born in Bethlehem of Judea, God came into the world of men in a new way. He had created man in His own image, but that image had been marred. Now He took the form of sinful flesh, that He might restore the divine image.

This ought to be a joyous time, for it commemorates His coming. Yet it ought to be a serious time, for He came to save us from our sins.

O Thou who didst come into the world as a babe, that Thou mightest woo our estranged hearts, come now into our homes and teach us how to observe Christmas. Amen.

Sunday, December 26

READ LUKE 19:10

WITH THREE STORIES Jesus taught the lesson of the lost things. A sheep, a coin, and a boy were lost, but in each case the search went on until the lost was found. He stated His own mission: "The Son of Man is come to seek and to save that which was lost." In His eyes, the humble publican standing afar off and with downcast eyes was closer to God than the respected Pharisee cataloging his virtues. Jesus found it easier to redeem outcasts, publicans and prostitutes than to overcome the pride of self-righteous men. If we have the mind of Christ, no person in the world is too low for our concern, or for our faith in God's redeeming power.

Teach us, Master, to be diligent in good works, but let them not destroy us because of pride in them. May our hands be always extended to help any who need us. Amen.

Monday, December 27

READ MATTHEW 27:32

THOMAS A. KEMPIS wrote: "Jesus hath now many lovers of His Heavenly Kingdom, but few bearers of His cross. He hath many desirous of consolation, but few of tribulation. He findeth many companions of His table, but few of His abstinence. All desire to rejoice with Him, few are willing to endure anything for Him."

We had forgotten, dear Saviour, that sorrow and burdens are Thine because Thou dost love our world. Forgive us for desiring only the pleasant experiences of religion; teach us what it means to help bear Thy cross. Amen.

Tuesday, December 28

READ MATTHEW 7:1-3

We are never more discontented with others than when we are discontented with ourselves.

—HENRI FREDERIC AMIEL

HOW PERSISTENTLY we set ourselves up as judges of each other! And yet how unfitted we are to judge! Our judgments are biased by our own faults. Either we condemn the sins that we do not care for, and excuse those that we enjoy, or else we censure unmercifully the very things which our consciences condemn in ourselves. Our motives in judging others are never pure. Usually we condemn them in order to build up our own ego.

Forgive us, O Thou righteous Judge,



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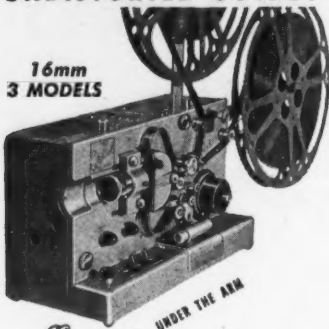
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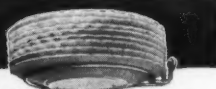
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for having set ourselves up in Thy seat. Make us merciless in judging our own faults, and charitable in dealing with others. Amen.

Wednesday, December 29

READ PSALM 51:6

This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.

—SHAKESPEARE

A MAN OF INTEGRITY must be true to his own convictions, whatever may be the opinions of others. Although conscience is not an infallible guide, it represents our best judgment, and self-respect requires that we follow it. He who is loyal to his own mind and conscience will usually command the respect of his fellows, but one who distrusts himself cannot reasonably expect the confidence of anyone else.

God of truth and righteousness, Thou knowest how sensitive we are to the criticisms of others, however unjustified they may be. Give us courage to do right, as Thou showest us what it is. We pray in Jesus' name. Amen.

Thursday, December 30

READ PROVERBS 4:23

I must be measured by my soul: the mind's the measure of the man. —ISAAC WATTS

IN A POPULAR MAGAZINE there appeared recently an entire page of photographs of men, some of whom were excellent citizens, while the others were criminals. The reader was asked to pick out the criminals from the honest men. The average score on the test was about what the law of averages would indicate. Ability to judge character from facial features is largely a myth. Observing mannerisms is more revealing, but the true measure of a man is his thoughts.

Thou hast made us, O God, in Thy spiritual image, to think Thy thoughts after Thee. Let the meditations of our hearts be acceptable unto Thee. Amen.

Friday, December 31

READ HEBREWS 1:1, 2

THE YEAR 1948 is now history, and its lessons lie before us to be learned. Every historian always undertakes to explain from some point of view the events that have taken place. The greatest guide for the interpretation of history is the Bible. It was not handed down complete out of heaven, but was produced by men who lived in history and interpreted their experiences under the guidance of the Holy Spirit. Their writings show us the life of man in the light of God, and the purposes of God being worked out in the world.

God of inspiration, we thank Thee for the lessons of the past, and especially for Thy light upon them. Teach us to direct our lives in the New Year by Thy light. Amen.

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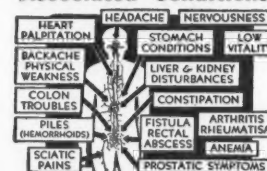
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Treasure Hides in the Commonplace

MARK TWAIN tells how when the gold seekers were streaming through his little town of Hannibal in 1849, the boys caught the fever and borrowed skiffs on Saturday holidays in order to go down river to a cave hollow, where they staked out claims and pretended to dig for gold. Their imaginary finds were at first quite modest, but as imagination became inured to the work, vast fortunes were discovered!

They did that in play, never suspecting that the cave hollow and the adjacent hills were made of gold. They took it for dirt. Its rich secret they left in its own possession and grew up in poverty and went wandering round the world struggling for bread.

The region which was merely dirt and rocks to them only needed to be ground up and scientifically handled to turn it to gold. It was a vast cement mine where finest Portland cement came to be made, with a plant that cost two million dollars.

The boys at play did not know; they could hardly be expected to know. Their imagination was fired by the thought of yellow gold; they had no eyes for wealth in any other form. Had they only seen the possibilities, glimpsed the hidden secret, they could have escaped from their poverty, and Mark Twain instead of a creator of laughter might have been a maker of cement! He might have been happier so, who knows?

The failure of those boys has many a parallel in life. In all sorts of ways we miss the rich secret. The gold of life is often at hand, only in some unexpected form, and through failure of vision we remain poor where we might be rich.

That is true in more than material things. To seeing eyes the commonplace is treasure trove. Is not that the secret of all great creators in literature, the secret also of the saints who amid ordinary circumstances have somehow mined spiritual treasure?—F. C. HOGGARTH.

Assurance

If cocooned worms, in dark and cold,
Can sleep through winter dumb
And, in the warm sunshine of spring
Bright butterflies become;

If lily bulbs in muck and mire
Can blossom forth anew,
And tiny seeds can come to life
In shades of every hue;

And little birds, late from the nest
Can flee the winter's blast—
I know that Man, in sunnier clime
Will find new life at last!

—E. C. Geeding



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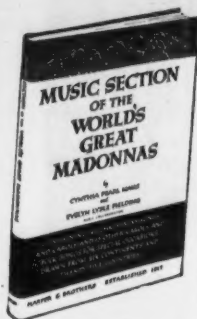
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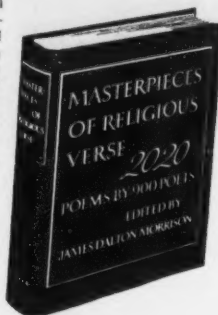
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THE New Books

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THE BIG FISHERMAN, by Lloyd C. Douglas (Houghton Mifflin, \$3.75).

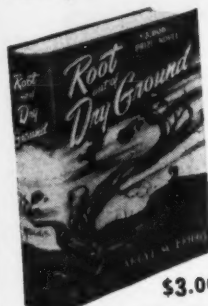
"THE BIG FISHERMAN" of Lloyd Douglas is as gentle as a mother's kiss, as rugged as a Viking and as authentic as the man of the Scriptures. Only the author of "The Robe" could have written "The Big Fisherman" and no other author of the present generation has even approached the Douglas record for sustained literary achievement. Will the man never let down?

Jesus Himself and no other is the central character of this incredibly realistic book. He dominates the pages as lightning fills a midnight sky, but the "Fisherman" is the lesser lunar light reflecting the sun. Peter waxes and wanes and grows then into the fullness of an effulgent glory that breaks over the world even unto our time. In the story of the passion and the description of Pentecost, Lloyd Douglas surpasses himself. Also he gives us a new and startling interpretation of Pilate. I have read this novel for review but I shall be reading it for a long time to come. As a story, by every test, it is tremendous. It belongs by the side of "The Robe," but on which side I have not yet concluded and which is the greater I have yet to decide. At the present writing I am thrilled, profoundly moved and just a little dazed.

REMEMBRANCE ROCK, by Carl Sandburg (Harcourt, Brace, \$5).

Perhaps the word "monumental" is used too frequently; in reviewing Carl Sandburg's epic novel of America's generations, one is reminded that this may be so. By every literary test, "Remembrance Rock" is a monumental work. It is three great novels between two backs and the prologue and epilogue could be made into another novel standing alone. "The First Comers," "The Arch Begins" and "The Arch Holds" carry us from 1607 in England to the sunrise and sunset of today in the United States of America, but the journey between is as vivid as Colonial life with the threat of ambush, as elemental as the first and last frontiers, as passionate as the Civil War and as universal as the world conflicts in which the children of "Remembrance Rock" played their heroic parts. Only a poet could have written this book—a poet with the ages in him and with faith to guide his prophetic literary destiny.

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A CALL TO WHAT IS VITAL, by
Rufus M. Jones (Macmillan, \$2).

THIS posthumous volume from the pen of one of the world's great mystics is more than a farewell message. Mystics are profound souls among us who appear in every century and are the spiritually favored children of every faith. Rufus Jones emphasizes that fact: "If God ever spoke, He is still speaking . . . He is the great I AM, not a great HE WAS." Describing his profound experience as a young teacher sixty-two years ago, this elder statesman of his faith relates that his own revolutionary vision came as he walked among the foothills of the Alps: "I felt the walls grow thin between the visible and the invisible and there came a sudden flash of eternity . . . I dedicated myself in the hush and silence to the work of interpreting the deeper nature of the soul and direct mystical relationship with God which had already become my major interest." Jones was not only a mystic, he activated his faith, he was alive with good deeds.

BLOOD OF THE MARTYRS, by
Naomi Mitchison (Whittlesey House,
500 pp., \$3.50).

IT IS magnificent! It is a novel of the generations of man; a novel of life on the march; an historical romance of love triumphant over all. Over these pages all the bugles blow. Finally the last fear is conquered and death dies. Particularly I like the book because it is told with fidelity, but in the English of today. Just as Jesus did when He talked to the common people, who "heard Him gladly," this author talks in the vernacular. I am quite lyrical about the book.

MY GLORIOUS BROTHERS, by
Howard Fast (Little, Brown, \$2.75).

THIS story of the fabulous Maccabees becomes now a fabulous novel. Even superlatives are inadequate to describe its vastness. In no modern book has man's inhumanity to man been more vividly portrayed and nowhere in contemporary literature has grandeur of theme been so fully captured by an engrossing work of fiction; it is a victory of the human spirit over both time and space.

LONELY PASSAGE, by Loula
Grace Erdman (Dodd, Mead, \$2.75).

THE finest thing done in a long time with the development of a life. Out of childhood a character grows into the beauty and wonder of fulfillment. In her second novel, this maturing author has justified her first award and gone on to something even finer than "The Years of the Locust." She has written of a family in middle America, but her people are of no section; they might have lived in your town or mine. The balanced handling of men, women, and children, the broad sweep of human understanding, and genius in concentrating upon a breathless moment are all in this novel.

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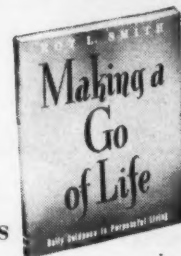
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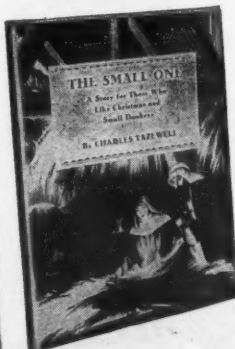
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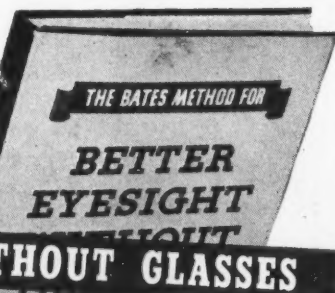
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ROOT OUT OF DRY GROUND, by Argye M. Briggs (Eerdmans, \$3).

THIS \$5,000 prize novel has been made the selection of the Peoples Book Club. Not in recent years has a more significant literary achievement been registered for both author and publisher than this dramatic forthright, tender and profoundly Christian story. And a story it is. A story that runs the gamut of human emotions, that puts faith to the test, faith in man and faith in God. It is living, vitalizing faith in God that finally brings off the victory over both Nature's remorseless cruelty and evil in the human heart.

The theme of this novel could be: "Faith is the victory that overcomes the world"—your world and mine and the world of a little child. CHRISTIAN HERALD congratulates the William B. Eerdmans Publishing Company, congratulates the Peoples Book Club and the American reading public on so fine a story given worthily won, high recognition.

BOOKS IN BRIEF

CHINATOWN FAMILY, by Lin Yutang (John Day, 307 pp., \$3). A characteristic novel and the finest the author has written. From the pen of Lin Yutang, the story of a Chinese family in America is unfolded with fidelity, with gentle but searching discernment, and with constant touches of whimsy and humor that make this book different. The children grow up, love, marry, and make their difficult adjustments without losing their identities. There is a compassionate, understanding woman who dominates but does not domineer. The problem of inter-racial marriage is dealt with convincingly. Original, wholesome, and with great literary merit, this novel will be widely read.

BLACK IVORY, by Norman Collins (Duell, Sloan & Pearce, 305 pp., \$2.50). The finest thing in its field since Robert Louis Stevenson wrote "Treasure Island." I have waited for the old touch until now. Modern authors must use oaths, vulgarity, and all the rest to achieve what Stevenson got with utmost decency. Here is a novel that may curdle

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your blood and send you into a dark room with your knees knocking, but it will never insult you. One of the central characters is a missionary of heroic proportions.

BELOVED BONDAGE, by Elizabeth Yates (Coward-McCann, 275 pp., \$2.75). This is one of the most unusual and chaste love stories I have ever read. It is different, and even unique, in many particulars. Three characters come to a maturity in these pages that is seldom achieved in either fiction or real life. This author makes fiction come alive. There are subtle and profound religious values that both enrich the story and comfort the heart of the reader. "Be-loved Bondage" is a twentieth-century achievement in mature, fine writing.

LONG AFTER SUMMER, by Robert Nathan (Knopf, 146 pp., \$2). An exquisite child love story that is a summer idyl of Cape Cod. Without a suggestion to mar the fine surface of this vessel which contains the heart of youth, a master artist has wrought his mature work.

MASTERPIECES OF RELIGIOUS VERSE, edited by James Dalton Morrison (Harper, 706 pp., \$5). Here indeed is an overflowing cornucopia of spiritual poetry—more than 2,000 poems by 900 poets, and all of them masterpieces! All the great poets are represented—from Chaucer, Dante and Donne to Spender, Eliot and Sandburg. In addition to indices of authors, first lines and titles, there is also a topical index. Further, the poems are arranged under headings, such as: God, Jesus, Man, The Christian Life, The Kingdom of God, Death and Immortality, with sub-headings under these. Spiritual refreshment and reassurance, expressed in singing verse, are found on every page of this big, handsome volume.

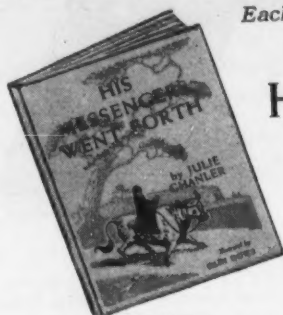
4000 YEARS OF CHRISTMAS, by Earl W. Count (Henry Schuman, 96 pp., \$2). A *multum in parvo* book. Dramatic, historical, filled with legend and permeated with the spirit of Christ who gives to Christmas, as the world knows it, both the name and the reason. The author traces this most universal of all our days from its beginning in Babylon until now. Definitely a gift that will be welcomed to every library and by those in every age level who receive it.

CHRISTMAS, edited by Randolph E. Haugan (Augsburg, 70 pp., \$1). This annual, now world famous, has as its frontispiece the most poignant contemporary Madonna and Child I have yet seen. The picture is painted by Trygve M. Davidsen. The entire volume is of great distinction and as a gift is universal in its field. The art is exceptional and the editorial matter well chosen. "To Grandfather's House" is a delightful story. "Mary's Song" is a moving little poem. "Music from on High" is an unusual technical article which is also inspirational. It deals with bells and bell founders. It pictures twelve famous "carillonic towers of the world, from the Emery Tower in

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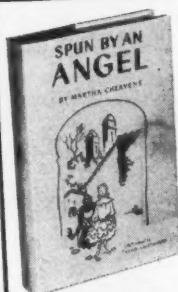
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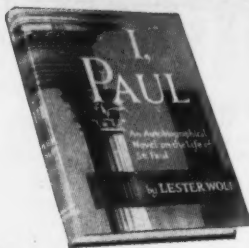


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Ohio, 100 feet high with its two octaves, to the Laura S. Rockefeller Tower in Manhattan, towering more than 400 feet above Riverside Drive and with six octaves. This article alone is worth considerably more than the book's price.

HIS MESSENGERS WENT FORTH, by Julie Chanler (Coward-McCann, 64 pp., \$1.75). A beautiful and timely book that tells in simple, lucid prose the story of the eight messengers of God: Krishna, Moses, Zoroaster, Buddha, Confucius, Jesus, Mohammed, and Baha. Each of these great men saw the Light and sought to make others see it. H. G. S.

THE Best Books OF 1948

Out of the hundreds of books received and reviewed by Dr. Daniel A. Poling, he picks these as the best of the past year:

BLOOD OF THE MARTYRS, by Naomi Mitchison (Whittlesey House, 500 pp., \$3.50).

"Magnificent! An historical romance of love triumphant over all."

THE PARSON TAKES A WIFE, by Maria Williams Sheerm (Macmillan, \$2.75). "As thrilling as fine fiction about the parson, his family, his friends and his wide ministry."

YOUNG KING DAVID, by Marian King (Lippincott, 169 pp., \$2.50).

"A glorious story, beautifully and reverently told . . . fiction at its best."

MELISSA, by Taylor Caldwell (Scribners, 390 pp., \$3).

"One of the outstanding psychological novels of any year."

THE PLIGHT OF FREEDOM, by Paul Scherer (Harper, 227 pp., \$2.50).

"These are the fundamental freedoms that make persons out of people."

PEONY, by Pearl S. Buck (John Day, 312 pp., \$3).

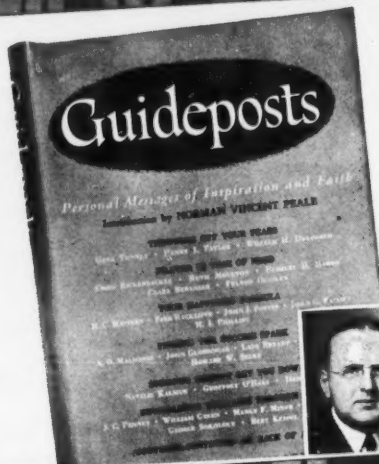
"One of the most convincing and attractive female characters created in the fiction of two generations."

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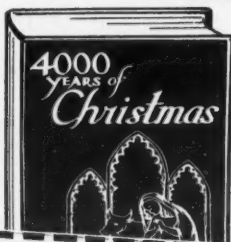
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THE THINGS WHICH SHALL BE HERE-AFTER, by *Russell Bradley Jones* (Broadman Press, 186 pp., \$2).

"The finest presentation of controversial theological and doctrinal matters that I have yet seen covering the subjects treated."

HOW WE GOT OUR DENOMINATIONS, by *Stanley I. Stuber* (Association Press, 224 pp., \$2.50).

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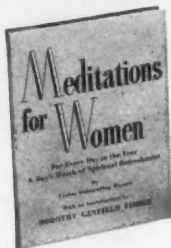
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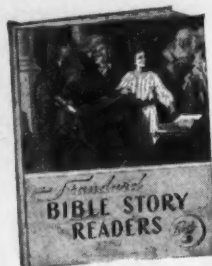


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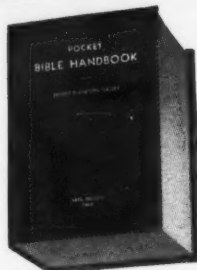
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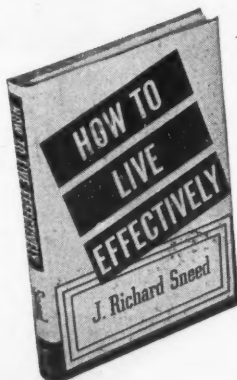
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Reviewing the RECORDS

• EDITOR'S NOTE: For the benefit of our discriminated readers, many of whom have queried us from time to time regarding religious recordings, we are running an occasional column of reviews and listings of the better records. Especially featured this month are records and albums pertaining to the Christmas season, and suitable as gifts.

THE BIBLE SINGS! The Singing Bible Society has captured a new and unique idea and one that has, I believe, a far-reaching ministry for the American home and church. The Scriptural passages, the actual words of the Bible are recorded literally and without editing or deleting. The singers themselves are experienced and distinguished artists, as are the instrumentalists. The series already includes such immortal selections as the Lord's Prayer, the Beatitudes, the Twenty-Third Psalm, and well-remembered passage of St. Mark and St. Matthew. Among the voices heard are Longina Nano, who won the World's Fair competition for young sopranos, and these other well-established figures in the world of music: Frank Rogier, Sylvia Minter, Paul Dennis, and Martin Lawrence.

The music has been composed especially for this series. The discs are of unbreakable plastic material, ten inches, two-sided. They have been reproduced to obtain the highest fidelity and to eliminate unpleasant surface noises. Perhaps I was skeptical when I went to that first audition, but with others who sat in that small room, I was lifted out of myself and the Bible came alive for me. With Dr. Francis C. Stifler of the American Bible Society, Dr. James E. Hoffman, and Dr. Robert W. Searle, I am honored to have a place on the advisory board in support of an educational program so significant and inspiring. D. A. P.

CHRISTMAS CAROLS (Decca, \$3.75). An album of carols by the incomparable Bing Crosby. All the favorites are here: "Silent Night," "Adeste Fideles," "White Christmas," "Jingle Bells," "Santa Claus is Comin' to Town," and more.

CHRISTMAS CAROLS (Blackwood Bros., \$3.50). This famous quartet sings: "O Little Town of Bethlehem," "Silent Night," "Joy to the World," "Hark, the Herald Angels Sing," and other beloved Christmas hymns.

SONGS THAT MAKE CHRISTMAS (Singspiration, \$4.50). Seven selections that musically honor the season. Songs are by Helen McAlerney Barth and George Beverly Shea; chimes, celeste and organ are played by Douglas Fisher and Herman Voss.

MERRY CHRISTMAS MUSIC (Bible-tone, \$2.95). Six traditional Christmas carols sung a cappella by the Saintsbury Singers under direction of Clarence Synder.

CHRISTMAS CAROLS (Bible-tone, \$2.95). Six of the best-loved carols sung by the National Vespers Mixed Choir.

CHRISTMAS AT THE ORGAN (Bible-tone, \$3.75). Four records with Clarence Synder at the organ playing all the old favorites.

HANDEL'S "MESSIAH" (Bible-tone, \$4.50). On four records with a playing time of one-half hour, this album contains a superb abridgement of the "Messiah" as sung by the Handel Oratorio Society of Augustana College under the baton of Dr. Henry Veld.

TO BETHLEHEM—HOW FAR?

(Continued from page 24)

scripture, and the whole Sunday school would discover that many of their favorite Christmas customs had come to them from "foreigners." Last, but by no means least, the glory of Mary's role would fall upon eight young ladies instead of only one. We were charmed by our own genius.

From piles of pictures and carol books we emerged with eight scenes for eight countries: Italy, England, France, Poland, Germany, Mexico, Russia and Bethlehem. We picked the pictures we thought we would be able to copy. We easily found songs for seven countries, and then tore the public library apart looking for a Polish carol. The planning for the pageant was finished with the spring.

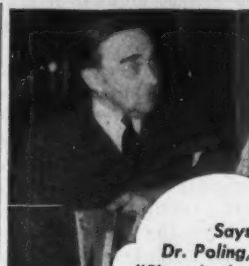
During the summer we borrowed the Sunday-school attendance rolls for the previous year and cast our opus. Within reason, the actors were picked for their attendance records. The exception to the rule was the Italian Mother and Child. The Child was cast before his birth. His mother is a beautiful girl with great masses of dark hair and huge brown eyes. She was born to be painted by Raphael, and since we wanted a live baby to represent the Cradle Roll, we decided he would be less likely to cry if held by his own mother. Six months before Christmas, Mary's husband came beaming to church and announced, "It's even the right sex!"

Upon our costumes we lavished time and care. The scenery would of necessity be so simple that the costumes would have to make the picture. Oddly enough, the costumes also made the actors. The children's rapt faces reflected tiny details which were otherwise unseen by the audience.

Most of our costumes were basically constructed from aged and decrepit sheets. We almost incurred the undying enmity of White Cross workers during the collection period. We tried to strip only beds which would never have contributed to the heathen; however, one or two of our prizes, but for us, might have ended life as bandages in Burma. The ladies felt much better about it when assured the costumes would last for several years and robberies of this kind become infrequent.

It took several months to convert these raw materials into costumes. My mother and aunt helped us, cutting out most of the main garments from vaguely sketched pictures, and mother was reduced to hysterics only when required to produce a pair of trousers without a pattern.

We did not struggle with card-board and cellophane again. Someone kindly donated several yards of pastel-shaded crinoline left over from a daughter's dancing frocks, and Nora made lovely, butterfly-like angel wings



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from it by the simple method of tying string in the middle of several assorted pieces and ironing the ends.

The first rehearsal, toward the end of November, was a minor riot. Some sixty-odd children were fitted into costumes and told where and how they were to stand and why. Hems and other fitting details were attended to. A reporter took a picture for the paper. Nora and I hurled the pinned-up costumes into clothesbaskets, separated several warring parties, urged the last beatified cherub from the church, and limped home to pull out the pins and sew in the alterations.

That was the only dress rehearsal. The other three rehearsals were only semi-riotous. The children trooped in, the younger ones accompanied by mothers who sat in the back of the church and heroically restrained the older boys from holding races in the aisles. The actors sat decorously in a transept, until, after each individual moment of glory, they retired to sit decorously in the other transept.

The Youth Choir, composed of twenty young ladies aged eight to sixteen, rehearsed to the point of exhaustion—both their own and their director's—every Thursday night, and on Sunday afternoons they again went through their musical paces. Several extended rehearsals were also held for three young gentlemen, aged fourteen, who, to their joy, were appointed stage hands and given the privilege of doing man's work of a serious nature instead of being forced to dress up like children and appear ridiculous among their peers. One of these lucky youths was intrusted with the spotlight, another with the footlights, and the third moved scenery and properties.

The last rehearsal ended. The last finished and pressed costume was laid away in the balcony. The last baby doll had been swaddled. The program, with a photograph of a white china Madonna and Child, and a tall white candle above the words "Be Still and Adore" on the cover, had gone to the printer.

Came the day! Soft snow and magnificent icicles glistened outside under the cold sunlight. Within, the clean smell of evergreens filled the church. Holly wreaths and scrubbed little girls, both decorated with red bows, brightened the festivities. It was a Christmas straight from a greeting card.

The minister, with an assist from Johnny, put up inner and outer curtains. The younger boys, jealous of their reputations as stage hands, came early. They erected the screens which were to serve as the other scenery and arranged the few props. They made sure the footlights and spotlight worked and that they could work them. They carried all the costumes into the basement and helped us arrange them in the dressing rooms. They worked to our

point of exhaustion—and then they ascended to the church and distributed tacks in strategic places on the pews.

The children arrived and assembled in the big Sunday-school room where they were amused by a citizen who has a public spirit and a movie machine. One by one they left the room to begin the assembly-line procedure of dressing and make-up. They came unreluctantly and departed looking smug. Only one case of near-hysteria developed. The youngest cherub clung to her mother in stubborn refusal and was replaced, at her own request, by a six-year-old who had assisted the Beginners faithfully and unselfishly through rehearsals and whose prayers to be something more glamorous than a flower were thereby answered.

All the teachers dashed about, dressing children, combing their hair, adjusting wings and halos, calming fears, applying make-up. The Joseph for the French scene complained that his beard tickled and he would probably sneeze, and a Mexican peon managed to transfer most of his complexion from his face to his white suit.

At 7:15 the church was practically empty, and I crept downstairs with a sinking heart. At 7:30 it was packed to the doors. Mothers, aunts, fathers, uncles, grandparents, baby brothers and sisters, neighbors, Protestants, Catholics and Jews filled every seat. It was whispered by his flattered young neighbors that the Mayor himself was in attendance.

Downstairs the children bowed their heads and Nora prayed. Nora has the amazing faculty of becoming, in truth, as a little child, and after her prayer the children ascended to the church with shining eyes. It was Baby Jesus' birthday and they were about to give Him a present by reminding some grown-ups of Christmas beyond the shopping.

THE footlights went on. The organ took courage. From the back of the church soared gentle, ancient words. The reader, looking like a satisfied bishop in white surplice and purple ruff, paced down the aisle holding his scroll proudly before him. Behind him came two red-and-white-garbed boys carrying huge red candles, and the choir singing that best of processionals, "Adeste Fidelis." The baby was fascinated by the footlights, the spotlight and the candy-striped bows on the elder cherub's pig-tails. He grinned engagingly, reached out his chubby hands, and generally stole the show.

After the Renaissance splendor, the next scene was English. Screens had been painted to serve as backgrounds for cathedral windows. In one stood a gold, blue and white Mary with a spray of pink-almond blossoms in her hand and the half-eager, half-frightened look of a child who is saying fare-

well forever to childhood. In the other stood Gabriel, splendid in white lace, a crown of stars in his hair, and in his hand the lily obtained in a frantic search through every paper-flower store in New York City. Fishing lanterns, hidden by their skirts, took out the shadows these characters would otherwise have cast upon the windows of which they were supposed to be a part. A group of carol singers in Victorian hoops and high hats drifted across the stage to the tune of "God Rest Ye Merry, Gentlemen" and dashed back again to drag off the youngest singer, who had become so absorbed in her lace mitts she had forgotten to exit.

In two scenes the arrival at the inn and the visit of the shepherds were done as if these events had happened in a French village. The Inn-keeper wore a smock and a flowing bow tie. Mary looked like a nun, and Joseph had a huge, Gallic beard. The curtain closed. The choir sang, "Soon Will He Be Wending in His Baby Gown," and the curtains parted again to show the shepherds and some village girls with big Alsatian bows on their heads visiting the new baby.

The arrival of the Wise Men was done through Polish eyes as the tribute of three kings to a new King and His queen mother. Our actors were only seven, but they were impressed by their pomp. One king was a Chinese mandarin, one an Italian prince in a magnificent jeweled turban, and the third, decked out in a white beard and a crown surmounted by a bent cross, was obviously a Magyar. Mary had lost a front tooth and was in terror lest her crown, a leaden antique rescued from a battered oil lamp, might slip from her head, but she managed to invest her smile with both dignity and charm.

So that every child in the Sunday school might have some part in the pageant, the collection was taken up by junior ushers. The organist played a lively air. The minister prayed, and on wings of "Silent Night" we flew to the Bavarian Alps. A rest on the journey into Egypt was pictured, with Jesus, Mary and Joseph beside a little Christmas tree and two pink and silver angels standing guard while a small white-and-silver cherub knelt watching the Baby. All the characters were dressed in the pastel shades of those popular German Christmas-tree pictures of fifty years ago. Mary and the Cherub were sisters. Mary's hair, the only long hair in the Sunday school, glistened gold in the lights. Her sister is a curly-top who looks like an angel and has many of the character traits of a mule. She knelt, unfortunately, on a splinter of wood and howled "Ow!" in an outraged whisper.

"Hush," murmured Mary, pushing her off. "You're supposed to kiss the Baby now."

"No," replied the Cherub, firmly,

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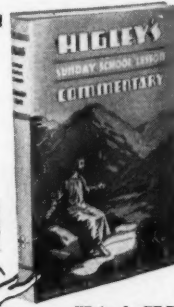
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The PLIGHT of JEWISH CHRISTIAN CHILDREN



Rev. Jacob Peltz

During my recent visit to Germany I found nothing more heartbreaking than the plight of the Hebrew Christian children. In Berlin alone there are 2000 of these pitiful children—all of them half-starved, 1000 of them threatened with Tuberculosis. Many of these children have lost their parents who were killed in the concentration camps. Some of them do not have a single surviving relative. Their condition is beyond description.

The Dutch Government has given us permission to take groups of these starved Hebrew Christian children to Holland for a 3 months period of rest, recuperation and proper feeding. Some will stay longer than 3 months when necessary. The cost for the food for this 3 month period will be \$20.00 for each child.

In addition to the above project we are also building an orphan home for Jewish-Christian children near Hamburg. The huts for this home have been purchased in Denmark. The beds, blankets and other equipment were purchased in England from surplus army stocks. The immediate need is to pay for the food and upkeep of this Home, costing \$10.00 per child.

In the name of our compassionate Lord, the Christ-Child, we appeal to you at this Christmas season for the starving, tubercular, Hebrew Christian orphans of Germany. They can be rescued before it is too late. We plead for your Christmas gift early. Our Lord will reward you in accordance with Matt. 25:40.

\$20.00 will pay for 3 months recuperation for a starved child.

\$10.00 will support an orphan child for a month.

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A folder of "News Letters from Hebrew Christians in Europe" sent on request.

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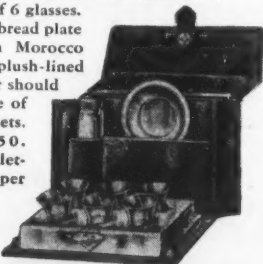
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looking as if she considered the whole thing rather silly. A merciful curtain descended.

The Beginners shone in the next scene. With crepe-paper-flower collars over their best clothes, they crouched about a Madonna and Child of definite Mexican Indian ancestry, splendid in blue and gold with great star-spangled sun-bursts for halos. The peon, whose hat almost swallowed him, entered and collapsed before the vision. The choir sang, "And the flow'rs looked up at Him, and all the stars looked down." The babies of the Sunday school turned their little flower-faces up, and Mary's great star-tipped halo nodded down over the four-year-old Jesus.

Four girls had sweat blood over Tchaikowsky's legend of the young Christ who planted a rose tree and gave all the lovely flowers away, keeping only the cruel thorns for Himself. We had sweat blood over the Russian Icon. Gold paper backed the dark, sad Mother and her eager young Son. There were side panels, painted with black, bulbous church spires against a cold Russian sky. On the final, minor note, a worshipping peasant woman closed the shutters on the picture and, stark against a bloody sunset, stood the three crosses of the future.

For our final scene we had collected half a bale of hay, an Army cot, and a screen painted to resemble a window with sleeping Bethlehem outside. In a tiny golden glow, tired Mary and her new-born Babe lay on the hay. A rugged Joseph stood beside them. A blue spot played on the window. This was the first Christmas; two humble people in a poor stable, alone with their God in the great peace of moonlight and quiet rest after toil and pain.

The pageant had progressed from the glory of Christmas as Christians see it now, through the story of Jesus' birth and boyhood, to the Christmas that really was. It was over. Organ and choir soared into "Gesu Bambino." How real was the Infant Lord that night! And from Middletown to Bethlehem, how far?

"I wish I'd really lived then," sighed a choir-girl.

She had reached the age when too many young people become bored with the doings of Sunday schools and leave. Also, she had never before shown any passionate attachment for history.

So I asked, "Do you, Pat?"
"Yes, I do," said Pat, and her lively, sensitive face began to take on its most animated look. "Maybe you'll think I'm awful; but I think Jesus must have been lots of fun!"

Only I did not think her awful. I thought her wonderful, for in her own day, in her own language, this little bobby-soxer had just uttered the age-old cry of God's saints, "I love Thee! Oh, my God, I love Thee!" THE END

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Listed below are the PMPC choices for "Pictures of the Month" during the past twelve months:

"GENTLEMAN'S AGREEMENT"	"GREEN GRASS OF WYOMING"
"BUSH CHRISTMAS"	"MELODY TIME"
"THE TENDER YEARS"	"DEEP WATERS"
"TREASURE OF THE SIERRA MADRE"	"HAMLET"
"THE SEARCH"	"THE SECRET LAND"
"I REMEMBER MAMA"	"APARTMENT FOR PEGGY"

You may find your candidate for PICTURE OF THE YEAR among them. But not necessarily! Your choice may be made from any production released in your community during 1948. All we ask is that you tell us which movie impressed YOU as most worthy of the title PICTURE OF THE YEAR.

Winner of Christian Herald's contest for PICTURE OF THE YEAR will be announced in the March, 1949, issue of this magazine.

(All entries must be received by no later than December 31, 1948)

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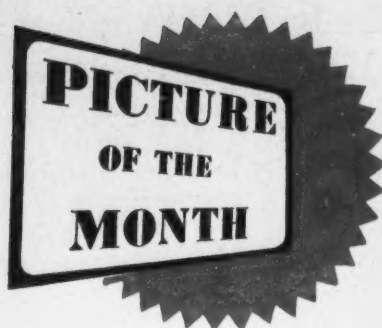
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Film Reviews and Ratings by the
PROTESTANT
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THE warmly appealing story of a student-veteran and his eager young wife, with all the ups and downs of their early years together, "Apartment for Peggy" is one of those rare films of young married life that manage to provide good entertainment without the aid of such shopworn props as marital triangles and cocktail marathons. Our congratulations to 20th Century-Fox and Director George Seaton. They have set a pattern worthy of study by their peers.

"Apartment" is in every way a skilled and sympathetic rendering of a novel by Faith Baldwin, whose name these days guarantees a lively plot, wholesome situations and a sound approach to social problems. Simply and straight-forwardly told, it spins out the kind of drama we can all applaud—real without being "realistic," tender but never maudlin, humorous but never raucous. And as timely as the predicament of that young couple around the corner!

The predicament at first belongs to Jason (William Holden), a returned veteran, who is trying to find a home and economic comforts for his pretty young wife Peggy (Jeanne Crain). While overseas he caught hold of a compelling ideal which leads him, sustained by her faith and encouragement, to go back and finish his education. He believes in this ideal; he holds it high in spite of rough going and slow progress. The vicissitudes of the high cost of living and increasing responsibilities make him falter. He loses his ideal in the relentless conflict of dollars and cents versus the less tangible recompense of being a teacher.

As Jason gives up the struggle and sets himself to make money the quickest way he honestly can, Peggy feels their love and their bright dream slipping away. Even the friendship of their guardian-professor of philosophy, Dr. Barnes (Edmund Gwenn), leaves her hopeless. The professor takes it upon himself to go to Jason and persuade him to come back, only to have his own financial shortcomings thrown up to him by the disillusioned young man.

Parallel with the young couple's problems is that of the professor who has planned deliberately to end his life when

"Apartment For Peggy"



Peggy substitutes youthful energy and imagination for her limited funds in making a comfortable, livable apartment out of an unused attic.

a book he is writing is completed; he feels no longer useful or wanted. How his plans are changed and how all three straighten out their difficulties make an engaging piece of comedy-drama.

A young woman facing motherhood, and her ideals for her forthcoming offspring, contrasted with the old man's regrets on a life that has lost its savor, bring an honest approach to responsibilities which must be met by many young people these days. The frankness with which it is treated is healthy, clean and commendable.

The life on a university campus—any campus—is well depicted, and the visual and auditory accompaniments of technicolor and music add to the general pleasure.

A, Y

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults; Y—Young people 12 to 18;

C—Children under 12.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide. Films starred thus ★ are of exceptional merit.

★ **THE LOUISIANA STORY** (Lopert Films). Both exquisite and awe inspiring. Tells with simplicity how the incursion of a powerful machine to wrest from a peaceful Louisiana swamp its hidden oil treasure affects a "Cajun" boy. The boy's world of enchantment is explored in all its primitive beauty, and it is through him that the monstrous derrick is approached at first with fear and wonder, and finally with understanding. Joseph Boudreau, a bayou country boy, plays this part with natural charm and ability. Thomson's music makes good use of folk tunes to enliven a score of

pastoral beauty in which the clanging of the machine brings a discordant note which eventually creates a symphony under the baton of Eugene Ormandy and the performance of members of the Philadelphia orchestra.

A, Y, C

★ **THE BOY WITH GREEN HAIR** (RKO). This fantasy, using a child as its protagonist (Dean Stockwell) and his grandfather (Pat O'Brien) as an understanding philosopher, is quite pointed in its implication that, to be different is not a crime, the burden being mainly on those who oppose diversity and their ability to adjust themselves to it. A story with a lesson but no preachment, this is well acted and entertaining. There is no drinking and not a single jarring note.

A, Y, C

THE RED SHOES (Eagle-Lion). The story by Hans Christian Andersen is elaborated upon to furnish the driving motive in the careers of a beautiful ballet dancer, the musical composer she marries, and the evil genius in their lives, a famous impresario who considers any personal affair a serious infraction to his autocratic rule of the ballet. The symbolism of the story is carried to its ultimate and tragic end. Of special interest to ballet lovers.

A

HILLS OF HOME (MGM). Although this may be listed as one of "Lassie's" greatest triumphs, it is essentially the story of a good man who happened to have a dog. Based on the Ian MacLaren sketches "Doctor of the Old School," it is an excellent portrayal of the practice of medicine by Edmund Gwenn as the doctor, Donald Crisp as his friend and Tom Drake as a young man inspired to follow in the doctor's footsteps.

A, Y, C

MONSIEUR VINCENT (Lopert Films). Winner of the 1948 Grand Prix du Cinema

CHRISTIAN HERALD

Francais, highest French film award, this French picture with excellent English titles is a dramatic biography of Vincent de Paul, a priest who dared all to minister to the poor, demonstrating that charity should be given in Christian love. The characters and sets are vivid portrayals of persons and social conditions in 17th-century France. The title role is played by an outstanding French Protestant actor. **A, Y**

THE THREE MUSKETEERS (MGM). Alexandre Dumas' classic story comes back to the screen, packed with action, comedy, romance and tragedy, and in technicolor, with Gene Kelly as a dashing D'Artagnan. Anyone familiar with the novel and the period depicted knows that this has to be a lusty, swashbuckling picture with the drinking and fighting belonging to that age in France and England's history. **A, Y**

MISS TATLOCK'S MILLIONS (Paramount). A family of grasping eccentrics conspire to prevent an inheritance from reaching its intended recipient. There are some high spots of fun, but enjoyment fades when feeble-mindedness is used for ridicule and the plot loses itself in implausible complications. Drinking adds to the general disorder. **A, Y**

NO MINOR VICES (MGM). The story of a doctor who had thought his life well regulated and his marriage a happy one, but who discovers that he is really a "stuffed shirt" and has some qualms on his marital status. With a nod toward the psychological, this satire achieves comedy but requires mature evaluation. **A**

A SONG IS BORN (RKO). For those who like modern popular music, this picture will have an appeal apart from a rather far-fetched story. It concerns a group of professors who, on the eve of completing a musical encyclopedia, discover jazz. Among them is Danny Kaye, who goes on a mission to the exponents of this musical medium. **A, Y, C**

UNFAITHFULLY YOURS (20th Century-Fox). A clever story showing the "thought world" of a great orchestra conductor in the toils of jealousy, convincingly acted by Rex Harrison. Elements of surprise and comedy are skilfully brought about by Preston Sturges, the author and director. The music is superb in selection and execution. **A**

SEALED VERDICT (Paramount). A war-criminal trial of Nazi officials brings out, on the part of the American Army lawyer (Ray Milland), the desire to deal fairly with a prosecuted German officer and to rely only on facts for proof of guilt. Searching for these facts brings into play many of the problems our occupation forces have to face. **A, Y**

CORRIDOR OF MIRRORS (Universal-International). A convalescent officer, becoming mentally deranged, suffers from delusions which associate him with a murderer for which he hangs. That he is later proved innocent by the confession of another demented person does not solve the whole problem but contributes to the atmosphere of impending tragedy pervading the whole story. Unusual and sometimes fantastic, it is not a fantasy. **A**

WALK A CROOKED MILE (Columbia). A gripping drama of international scope, dealing with the atomic bomb secrets and an international spy ring. The picture is well directed, the action unhampered, even to some brutality which is probably necessary for effect. **A, Y**

RUSTY LEADS THE WAY (Columbia). The story of the struggle of a young blind girl to overcome her fears and to start on the road to self-confidence. She triumphs with the aid and love of her guide-dog (Rusty) and the understanding of others along the way. Christian values are maintained throughout. **A, Y, C**

BLOOD ON THE MOON (RKO). A roving cowboy with a shady past (Robert Mitchum) finds he has an awakened conscience and redeems himself by eliminating the guilty. Some of the fighting is on the brutal side. Too strenuous for children. **A, Y**

ROGUES' REGIMENT (Universal-International). An American intelligence officer (Dick Powell) goes to Indo-China, helps the French apprehend one of Hitler's S.S. men and brings him to judgment. This drama of intrigue is generally well acted, and, as one would expect, contains battle scenes and personal encounters of a grim nature. **A, Y**

PREVIOUSLY REVIEWED

(*) A previous "Picture of the Month"

ADULTS, YOUNG PEOPLE, CHILDREN: Beyond Our Own*; Big City; The Bishop's Wife; Children of the Moor; Date With Judy; Deep Waters*; The Emperor Waltz; Feudin', Fussin' and A-Fightin'; Four Faces West; Fuller Brush Man; Fighting Father Dunne; Green Grass of Wyoming*; Isn't It Romantic?; I Remember Mama*; High Barbaree; The Keeper of the Bees; Melody Time*; My Girl Tisa; Mr. Blandings Builds His Dream House; Nicholas Nickleby*; On an Island With You; The Pirate; The Romance of Rosy Ridge; Rachel and the Stranger; The Secret Land*; Shaggy; That Lady in Ermine; The Search*; Sitting Pretty; Two Guys From Texas; Unconquered*; Where There's Life; Wyoming.

ADULTS AND YOUNG PEOPLE: An Innocent Affair; Anna Karenina; Albuquerque; All My Sons; An Ideal Husband; Alias a Gentleman; Black Eagle; Babe Ruth Story; Berlin Express; Big Punch; Black Bart; Black Arrow; B. F.'s Daughter; Brief Encounter; The Captive Heart*; Coroner Creek; Cry of the City; Design for Death; The Farmer's Daughter; Fort Apache; For the Love of Mary; Fury at Furnace Creek; Gentleman's Agreement*; The Gay Intruders; Hamlet*; Homecoming; The Iron Curtain; Letter to a Rebel; The Loves of Carmen; Man Eater of Kumano; Magic Town; The Man From Colorado; One Touch of Venus; The Pearl; Piccadilly Incident; The Pilgrim Lady; Pitfall; The Plainsman and the Lady; Ruthless; Scudda Hoo-Scudda Hay; The Secret Heart; Secret Service Investigator; 16 Fathoms Deep; The Street With No Name; So Well Remembered; Somewhere in the Night; State of the Union; The Sainted Sisters; Stations West; Suddenly It's Spring; Tap Roots; The Tender Years*; T-Men; Treasure of the Sierra Madre*; Up in Central Park; Wallflower; You Were Meant for Me.

ADULTS ONLY: An Act of Murder; Abbott and Costello Meet Frankenstein; Arch of Triumph; The Big Clock; The Brothers; Dark Passage; The Creeper; Dear Murderer; Desert Fury; A Double Life; The End of the River; A Foreign Affair; The Fugitive; The Guilt of Janet Ames; Hatter's Castle; Hazard; High Wall; The Hucksters; I Walk Alone; Intrigue; Johnny Belinda; Key Largo; Larceny; Lady From Shanghai; Letter from an Unknown Woman; Love from a Stranger; The Lost Moment; Lulu Belle; Mine Own Executioner; Night Has a Thousand Eyes; Odd Man Out; Out of the Past; Panhandle; Possessed; Race Street; Rope; The Sign of the Ram; So Evil My Love; River Lady; Silver River; The Secret Beyond the Door; So This is New York; The Time of Your Life; Texas, Brooklyn and Heaven; The Unfaithful; The Unsuspected; The Velvet Touch; The Voice of the Turtle; Walls of Jericho; The Web; Wild Harvest; Winter Meeting.

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SUNDAY SCHOOL LESSONS

(Continued from page 6)

gins his history with no doubt as to the answer. It was the power of the Holy Spirit. The Church depended on none of the devices so important to movements today. No publicity department, no huge treasury, no parades with bands and banners, but merely men and women ready to stake their all on the truth of the Gospel. After Peter and his fellow apostles had preached to the crowd on Pentecost, many believed and were baptized. Indeed the membership of the Church jumped with one bound from a few score to over three thousand and then to five thousand. The description of this first in-gathering has significance for the Church in every age: "They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." (Acts 2:42, R.V.S.) The Church will continue to grow so long as that is its practice.

We need to know and believe the apostolic faith; we need to practice Christian fellowship with its inner unity and its outreach to those of every class, race and condition of life; we need to receive the sacrament as the two disciples received it from their Lord on the way to Emmaus; we need constant daily communion with God in prayer and hours of public worship together. Where Christ stirs the inner life, the Church will be a witnessing Church, a missionary Church, staking its all on its faith in Jesus Christ. The strength of the Church today is rooted in the same source that made the first-century Church a growing, invincible movement.

Questions:

What evidences do you find in Acts of the following: (1) the beginning of Christian social service; (2) the settlement of the race problem in the church; (3) the beginnings of foreign missions; (4) the custom of offerings?

How does your church measure up to the standards of the first-century church? What changes should be made?

• Sunday, December 12th

LETTERS IN THE BIBLE

PHILIPPIANS 1:1-11; 4:8, 9

DID PAUL suspect that so many of his personal letters would be read for centuries by countless Christians? Certainly not. It is to his eternal credit that he could write letters to specific persons and churches, worthy of a place in Christian Scriptures. Surely the Holy Spirit was present when he wrote. His letter is just as vital to a congregation in 1948 as it was in the first century. It would change the whole spirit of a modern congregational meeting to begin by reading the entire book of Philippians.

Paul's letter to the church at Philippi

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is our sample letter for this lesson. Our method of study of this book may be applied to all Paul's letters. It was undoubtedly written at Rome, while he was a prisoner. There are some scholars who think it was written from Ephesus. We do not agree. Remember that this church at Philippi was his first mission in Europe. Among the converts there was Lydia, the business woman and seller of purple goods; the jailor, whom Paul and Silas kept from suicide; and the slave-girl whom they rescued from her cruel masters. The story is in Acts 16. Of all the churches Paul founded, this church seems to be the favorite.

The occasion for the letter was, first of all, a gift from this church, brought by Epaphroditus. He had risked his life to serve Paul. The gift was welcome, though Paul had made it a practice to support himself by making tents. He did however accept gifts from Philippi. One was received at Thessalonica (Philippians 4:16), a second at Corinth (II Corinthians 11:9) and now the third at Rome (Philippians 4:18). No doubt the love back of this gift warmed the heart of the lonely prisoner. Paul expresses thanks for what the Philippians mean to him, as well as for their gift. There is less scolding in this letter than in any of his other letters to the churches. There is some evidence that there was a bit of misunderstanding among prominent women of the church, but the letter is full of praise for the faith and life of the church. Luke was its first pastor and his six years of leadership had much to do with its life.

ANOTHER REASON for writing was to assure his friends at Philippi of his own condition. It is a joy letter. He calls on them to rejoice, even when they hear of his trials. His death should not be considered a calamity. The apostle might die, but the Gospel was marching on to victory. He believed that to die with Christ was to arise with Him. His reference to his own persecutions and sufferings would also comfort and encourage them in their sufferings. Persecutions were to be accepted with joy as the privilege of loyal Christians. Dr. Henry Jowett once said, "So many people look at a cross and see it as something objective, or they fondle a crucifix, but it is still objective. There are not many people who climb up on that cross with Christ and die with Him." We know so little of danger in following Christ! Perhaps we do not live such outright Christian lives that we merit persecution. Persecution is the refining fire that brings out the gold.

"To me to live is Christ." That is the heart of the letter. Christ is on every page and almost in every line. Read Paul's reference to the place of Christ in the life of the Christian and of his church in Philippians 2:5-11. Paul's great love for people shines out, too, in this letter. It was not a rootless love,



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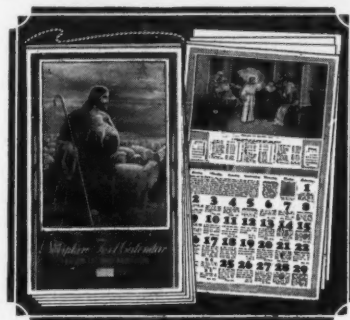


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but found its source in his love for Christ. The unity of a congregation is found in common love for Christ. This is Paul's prescription for tolerance, kindly judgment of each other and good fellowship in the work of the church. An old professor used to say to us, "If you have a contentious congregation, don't scold, but preach Christ to them." Where Christians do not get along with each other, Christ is not fully present.

In the first chapter we have one of Paul's most beautiful prayers. Perhaps it is not mentioned as often as his prayer in Ephesians 3: but it is fully as beautiful. Prayer meant much to Paul because it was his means of talking things over with Christ. It helped to realize His presence. Paul's whole life was a prayer. Not merely the words that came to his lips, but in his heart there was constant fellowship with Christ. This is the secret of meaningful prayer.

Paul has much to say about the mind. They were to have the same mind as Christ. According to Dr. Mayo, who ought to know, fifty percent of the people in our hospitals are there because of nervous disturbances. The increase in psychiatrists is evidence of the growth in mental ailments. Paul has the answer. Read again Philippians 4:8, 9. A mind filled with the "whatevers" Paul recommends will have no room for evil and despondent thoughts. In the Lutheran churches the pastor closes his sermon with this benediction: "The peace of God which passeth all understanding, keep your hearts and minds through Christ Jesus." Paul wrote that just before he gave to the Philippians the "whatevers."

Another letter was written to this church A.D. 112 by Polycarp, one of the early church fathers. He never knew Paul, but he knew the faith and works of the church Paul had founded. Wrote Polycarp: "Paul, when among you, steadfastly taught the word of truth in the presence of those who were alive, and when absent from you, he wrote you a letter which if you carefully study you will find to be the means of building you up in that faith which has been given you, and which being followed by hope, and preceded by love toward God and Christ, and our neighbors, is the mother of us all. And if anyone be inwardly possessed of these graces, he has fulfilled the command of righteousness." Polycarp might well have written that to you and your church.

Questions:

The greater part of the early Christian converts were from the humble classes. Note, however, Philippians 4:22. What others could be classed as fairly prominent socially? See Luke 8:3; Acts 8:27; 10:1; 13:1, 12; 17:4, 12; Romans 16:23.

How was Paul's hope of heaven an encouragement for running a good race in life? Read Philippians 3:1-21. Would it help us to remember we are "citizens



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of heaven"? How would it change our ways of life?

● Sunday, December 19th
GOOD NEWS IN THE BIBLE
LUKE 2:1-14

THE WORLD is news-hungry. Millions of papers are read daily. Then the news is retold for millions more in weekly and monthly news magazines, on movie screens, over the radio and by television. Wires and wireless, mail moving from person to person by land and sea and in the air, neighbors leaning over the backyard fence—this is an age of communication. Nothing of interest can happen in the farthest corner of the earth but the world is told the news.

It was not like that in the day when Jesus was born. The most important news of all time was known only to a handful of people. God arranged for the telling as He had planned the event. His own messenger broadcast the news from the skies, with background music from the choir of heaven. Yet it was heard by a few shepherds alone. They were not dressed for the occasion, they were not specially prepared, but were busy on Bethlehem hillsides looking after their sheep. Why, the effort of heaven to broadcast this news seemed almost wasted on so lowly an audience!

The event itself was not less humble. The setting was a stable, not the stage-ables carefully built for our Christmas scenes. It was neither beautiful nor clean. It was good enough, the inn-keeper thought, for the Nazareth carpenter and his young wife. It was just the place, God thought, for the birth of His Son. For, coming to dwell among men, He did not want to dazzle them into accepting Him. He wanted Jesus to win His kingdom from the bottom up, to be so humble that men would love Him for Himself alone. What news! God becoming man, emptying Himself of all heavenly glory! God becoming man, so that men could know Him and love Him!

God had been planning for this event a long time. Indeed, from before the beginning of time. He had given men plenty of notice and they should have been waiting to receive Him. A whole race had been set apart to prepare His reception. Their poets had sung about Him, their prophets had foretold His coming, and described His character, their priests and wise men had discussed and argued about Him, but prejudice blinded them. It was simple, honest souls like the shepherds who would open their hearts to Him. It was peasant folks like Peter, John, Andrew and the rest who would believe the news of His coming.

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know what God was really like, but all in vain. Oh, there was a great deal to be discovered about God but most of it only made conscience-stricken men afraid. God did reveal Himself to many in the history of Israel who were responsive to His messages. "The Lord is my Shepherd, I shall not want." They believed and found a truly comforting truth. But God was a tribal god to most of the Jews, the special God of their nation. They thought sometime He would unloose the might of heaven to win them a world empire, grander than that of David and Solomon. Instead He unloosed the love of heaven to pacify their hearts with the assurance of reconciliation with Him. That was great news on that first Christmas when the Babe of Bethlehem was introduced as Saviour, Christ and Lord. It is still what a news-hungry world longs most to hear, if it only knew its own heart.

"The story must be told." There are still uncounted millions who have never even heard the name of Jesus. They are living and dying with little hope in this world or the next. The knowledge of such news is a responsibility. When wars end we rush out into the street telling everybody, for we do not want one mother to worry one minute longer about her son in uniform. It may have been our news first, because we happened to have the radio on at the right time. But that news belonged to all mothers and to everybody. Good news is a responsibility; it implies a mission. We who know Jesus Christ as Lord and Saviour ought to use every possible means of communication for the spread of this knowledge. "The story must be told."

This good news demands life as well as lip service. The measure of its meaning to us is the part it plays in our own lives. If joy fills our hearts at the thought of Christ, it should make our whole lives joyous. Who thought first of giving gifts on Christmas? No one knows, but we owe him a debt of gratitude. "It is more blessed to give than to receive." Jesus Himself was God's first Christmas gift to us. The pity is that so fine a practice as giving gifts should be so commercialized. The more we bring joy on Christmas, the better we interpret its meaning. Christian joy flows out of hearts where Christ is Lord. It is unselfish, seeking not to be served but to serve, not to get, but to give.

We remember with real gratitude in our home the little, lame woman, blessed with few of this world's goods, who gave her Christmas gift to us in monthly installments. Each month she spent a day mending and sewing in our home. Cheerful and patient, in spite of her handicap, she did more church and charitable work than any other member in my congregation. Her smile never wore off because it welled up from the love of Christ in her heart. Yes, this

good news must be lived as well as told. Christmas is a festival of light. If Christ has lighted up our sin-darkened souls, we will shine as lesser lights and our friends and neighbors will say: "He (or she) has been with Jesus and learned of Him."

To have heard the message of the angels, to have heard the story of Jesus and His love is a commission to share the business of the angels and witness Christ to our world. Dedication to this task of news-bearing would be our finest gift to the Christ Child this Christmas.

Questions:

How does the true spirit of Christmas fare in your community? Has Christmas been so commercialized that it has lost its meaning? What can your class, or church do to keep alive the significance of Christmas?

List the reasons why the news of Jesus' birth is good news. Why is it that this news is not known by all the world? What can we do to make up for lost time in the business of heralding the Gospel?

● Sunday, December 26th

APOCALYPTIC LITERATURE

REVELATION 11:15; 21:1-7; 22:1-5, 17

APOCALYPTIC LITERATURE in the Bible is "from-under-cover" literature. That is the literal meaning of the word. It is not the product of man's unaided reason or logic. It comes to the writer as a revelation from the hidden purposes of God. In the Old Testament the best example is Daniel 7. In the New Testament it is the final book titled "The Revelation to John." This study will conclude our three months' survey of the Bible. A series of lessons could have been outlined on any one of the lessons we have considered. The intention of the series was to gain a

Faith is Light

Though reason shines
So clear and bright
And faith is dim;
Yet in the night
One needs must have
Her candlelight.

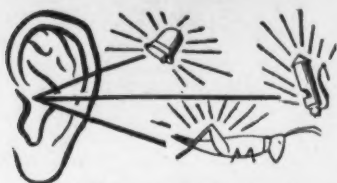
—Monty Carr

bird's-eye view of the amazing variety and extent of the contents of our Bible.

Tradition assigns this book to the apostle John, in exile on the island of Patmos. Many scholars do not agree, but think another John wrote it. We are not satisfied that the traditional opinion need be sacrificed. The eternal truth of the book stands, whoever wrote it.

It seems to have been written for the benefit of the seven churches in Asia

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Minor, named in the book. It is not in the letter form used by Paul. Instead it consists of a series of visions of psychological experiences, through which John finds comfort for the persecuted Christians and condemnation for Rome and for all the forces of evil. John's visions are given in symbols. They present ideas rather than pictures. Artists have tried to set them down on canvas with disappointing results. They look more like cartoons, the daubs of some surrealist rather than sane pictures. For instance, the lion of the tribe of Judah is the one strong member of the tribe. The root of Jesse is another way of saying that Jesse, father of David, is an ancestor of the Christ. The lamb is the suffering Savior and seven horns stand for His great power while seven eyes symbolize His perfect knowledge. The book of seven seals is the purpose of God for the world and the breaking of those seals reveals that purpose with its judgments. To attempt to measure this book by standards of human knowledge is vain.

The Apocalypse was written for the particular problem of the Church in a hostile, heathen world. All the books of the Bible were written first for the times in which the writers lived. Yet the problems are universal, as much in date today as then. So the solution has meaning for us as well as for their age.

THERE ARE TIMES when it seems that the forces of evil are winning a victory over God and all things good. So it seemed to the Christians facing martyrdom in the first century. So it must have seemed to Christians in Germany, in Denmark and Norway and in all the nations under the heathen heel of Nazism. Current history did not make sense to them. God, they were tempted to think, did nothing. John, the exile, with time for communion with God, set down for them the assurance of His faith that God's kingdom will come. He speaks with such certainty that he uses the past tense in Revelation 11:15. R.V. S. "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." It is with this confident hope that he could say of the Christian martyrs, "Blessed are the dead that die in the Lord." The ultimate triumph of God is the source of comfort and courage in every time of trial. Faith must see the cross as a sign of victory and not of defeat. John was in position to see the situation of the Christian churches objectively. Though his eyes he tried to help them to see God, still on His throne, God, who would always be on His throne, and in His good time would right their wrongs.

There was more than comfort for the oppressed in John's revelation. There was judgment for the world. When the vials of God's wrath had broken on Rome and on all the heathen forces in



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the world, the heavenly Jerusalem was to descend upon the earth. Then the evangelizing influences of the churches are to be unloosed and under the reign of the Messiah, for a thousand years, the surviving nations will be subject to His rule. Then the former heaven and the former earth are to be wrapped up like a scroll and death and hell abolished. A new heaven and a new earth will take their place. We must be cautioned against accepting literally such mathematical terms as "a thousand years." We cannot forget that Christ said that we are to know neither the time nor the place of His coming again. However we may interpret John's revelation, and there is much disagreement about it, the one truth upon which we can all agree is that Christ will ultimately return in triumph.

The war between the Lamb and the Beast, between love and self-interest, between Christian and un-Christian, is still at fever heat. It was being waged during the days of the Roman persecutions. It is being waged right in your community and in our world. We know that there will be no end to this strife until Christ is crowned and His will is done on earth as it is in heaven. The beautiful description of that day is given in the poetic words of our Scripture lesson. It is worth waiting, suffering, dying, that its coming may be hastened. There is an imperial destiny for Christianity. Victory is on its way. In the soul and in society, thinking men are already discovering that the only peace that can be satisfying and lasting is the peace of Christ. The most practical thing we can do for our darkened world is to proclaim again and again that "The Light of the World is Jesus." He is Alpha and Omega, the beginning and the end.

Questions:

List the seven churches of Asia to whom John was writing. What are the characteristics of each church? Do they have modern counterparts?

It is the time to write New Year resolutions. On the basis of your study of Revelation, write out a New Year resolution. What should the faith of this book mean in your life in 1949?

CHRISTMAS EVE AT HOME

(Continued from page 25)

down to conversation, all are sent off for a "quiet time" to different sections of the house. Some go upstairs to the bedrooms, some to the library and others stay in the living room. This break provides a few minutes of silence to reflect upon the meaning of Christmas and to capture the spiritual implication of the occasion. It also offers an opportunity to plan what each will do while lighting his particular candles. Ten minutes

later, when the tune of "There's a Star in the Sky" is heard on the piano, everyone assembles in the dining room and finds his place at the table.

Last year we had an especially fine festival. As we stood about the table, Polish *oblatka* was passed and each broke off a small piece and ate it. *Oblatka* is a large communion wafer which Polish families exchange with relatives at Christmastime as a token of love and remembrance, and is broken and eaten at the Christmas Eve meal. Prayer was offered for living loved ones who were absent and for those loved ones who had gone to their eternal home. All joined in saying the Lord's Prayer.

The light of the center candle gave a meditative atmosphere to the occasion. Since the coming of Christ brought Light to the world, it was then fitting to light the remainder of the forty candles. A lighted wick was passed around the table and each one lighted the one in front of him, saying a passage of Scripture or a verse that was appropriate for the coming of Light to the world. Such passages as, "If we walk in the light as He is in the Light, we have

✠ ✠

It is easy to master an arrow and to set it right ere the string be drawn; but when once it is shot and in the air and the flight begun, then ye have no more power at all to command it.

—Samuel Rutherford

✠ ✠

fellowship one with another" or, "God is Light and in Him there is no darkness at all," were used. Small slips of paper were on the table containing suitable passages of Scripture or poems in case anyone was at a loss for an appropriate statement. When each had lighted the candle in front of him, everyone lighted all the candles on the table until the table was aglow with flickering flames.

The following "Grace for Meat" was then said in unison:

"O GOD, our Father, who has brought us again to the glad season when we commemorate the birth of Thy Son, Jesus Christ, our Lord; Grant that His spirit may be found anew in our hearts and that being illuminated by His Light, we may be true messengers of Thine to our fellow men. With gratitude we acknowledge Thy continual care over us, and as we partake of this food, safely sheltered in our good home, help us not to forget our responsibility to others. May our lives reflect Thy glory and Thy peace."

As all of us took our seats, soup was served and the conversation began. The main course consisted of scalloped oysters, sweet potatoes and squash. For dessert there was sherbet and coffee. During the meal, beans were mentioned and Mrs. Dole complained



As the Magi Brought Gifts to the New Born Christ...

So may you celebrate His birthday by bringing your gifts to the poor and needy! Give of yourself and your possessions as an expression of your gratitude for His birth! Every year, at Christmas time, your Bowery Mission arranges a big Tree and a birthday party. Under the glittering, tinsel-covered branches of the tree are piled gifts that come to us from every part of the country, all wrapped in their red and green tissue covers. Men, old and young, gather around the altar and, like the children they once were, accept with words of thanks and blessings the gifts you send them. You who give are blessed in their eyes.

Looking into the eyes of these men of misfortune you read the thoughts you are sure must be running through their minds. Thoughts of better days, of children, often their own, that they have not seen for a long time; thoughts of their own childhood. A few need only this pull at their heart strings to send them back on the path to right living.

The Bowery Mission will have a Christmas dinner for these forgotten men—it will be as gala and as big as our spirit and our treasury can make it. There are always extra trimmings for it's a special festival in celebration of this most important day in the year's calendar. While there are some who do not know the reason for their spirit of generosity,

Christians everywhere know that this is a birthday that has been celebrated for nearly two thousand years, a birthday that is never forgotten.

On you depends the number of guests we may have at His Birthday Party—on you depends the size of the pile of gifts. Christmas will come soon, very soon so when you are shopping for your family, add the name of the Bowery Mission to your list and make its gift the first one you take to the postoffice for mailing. You know the things a man likes and needs—warm gloves, handkerchiefs, socks,—make him your man and you will not find it difficult, for he needs everything.

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that they were hard to get. Steve, our number two son, then commented that he had seen some of Mr. Dole's potatoes that could be easily mistaken for beans. Well, it just about broke up the party.

Allen, number one son, home from college and the Army, read the Christmas Story from Luke 2:8-20 as we sat about the table. Virginia Dole, home from Bethany College, read the poem, "The Christmas Light."

A FRESH log was put on the fire as the guests assembled in the living room, illuminated only by the fire in the grate. However, twenty-five candles were distributed throughout the room, arranged in groups beneath pictures of scenes depicting joy, beauty, peace, light and love. On the piano was a long birch log with eleven slender, red candles backed by evergreen boughs. Even the lights on the Christmas tree were off. The singing of "Everywhere, Everywhere Christmas Tonight" opened this part of the program and various people began to light the candles about the Christmas scenes in the room.

One said, "The Light Was Prophe-sied," and the tiny candles held by small figures of choir boys were lighted, illuminating the picture of "The Prophets" by Sargent. Another said, "The Light of Christmas is a Gift," and the Christmas tree lights were turned on. "The Light of Christmas is Peace" and this candle was surrounded by books of peace and the Bible. A poem by Fiona McLeod was read:

Deep peace of the running waves to you;
Deep peace of the flowing air to you;
Deep peace of the quiet earth to you;

How To Be Popular Though Pious

(Continued from page 34)

11. *Appearance.* Personal appearance makes the first impression on all who see you. You should be simply and neatly groomed from hair to shoes, your manner should be calm and gracious, you should walk smartly and meet people with unaffected freshness like the morning breeze.

12. *Voice.* Loud, strident voices are unpopular. Voices should be well modulated—low, clear, pleasant, respectful, cheerful—cultivated voices with a touch of enthusiasm. Practice will make your voice an attractive force in the making of friends.

13. *Dynamic energy.* When a fish-tail hand is put into your hand the effect on you is unpleasant. Similarly, a dull voice, lifeless manner, lack-luster eyes, sluggish responses and lethargy are highly unpopular. You may not be the "life of the party," but vivacity, dynamic energy will attract friends.

14. *Self-control.* Hot temper flaring

Deep peace of the shining stars to you;
Deep peace of the Son of Peace to you.

"The Light of Christmas is Beauty" and as this candle on a table near the hall was lighted, the group joined in singing "Light of the World, Thy Beauty Streams into My Heart." "The Light of Christmas Is Joy," and the eleven candles on the piano were touched with flame.

The final burst of beauty and inspiration of the evening came when an artificial log of colored cones was placed on the fire, symbolic of the ancient Yule log. Silence prevailed as we watched the spangled colors and sputtering of the flames. It was a great time wistfully to conjure up dreams.

As the red and blue flames danced in the fireplace, each one made a wish. One said, "I'm so glad I came, for a friend said to me today, 'Christmas is a racket, giving gifts is a racket, advertising of Christmas is a racket, the promotion of liquor at Christmas is a racket,' and I am glad that I could be here and withdraw from the riot of a pagan world and capture again the real meaning of this hour."

When all had made their wish, Mother began to play, "Everywhere, Everywhere Christmas Tonight," and while we were singing, the guests put on their wraps and like the Arabs, silently stole away clutching in their memories the rich inspiration of the evening.

The "Festival of Lights" on Christmas Eve in any home cannot only give it a world vision by incorporating the Christmas customs around the world but also bring Christ into the festivities and give any family a truly Christian Christmas Eve.

up at all kinds of trivialities, especially at not getting your own way, cannot be regarded as either popular or pious.

15. *Simplicity.* You should strive to be your natural self. Unspoiled children are direct, simple and self-forgetful; therefore, they are charming and winsome.

16. *Keeping your word and being loyal.* He who is not dependable, not loyal, whose word cannot be trusted, has not one chance in a million of getting along well with other people.

17. *Sense of humor.* It should be cultivated assiduously. Life without humor is like the prophet's half-baked cake. We enjoy boundless humor in our friends. Above everything, be able to laugh at yourself. Look in the mirror every morning—you will find many queer things there to laugh at. It is a good mental and physical tonic.

A true friend is a prism that refracts the light of life into a brilliant rainbow. We do not expect the friend to be flawless, but we do find him to be radiantly human.

THE END

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MAN WITH A BIG IDEA

(Continued from page 22)

ations would be made to colleges and seminaries to train them.

Next Eighty Years: A building program to be operated with a staff of land experts, legal advisers, architects and contractors to manage the operation. Also, schools, seminaries, hospitals, orphanages, churches and other facilities would be built to activate the spread of the Gospel.

Last Ten Years: All properties would be deeded to native organizations.

The SBC hasn't been asked for its opinion as a group on Barnett's scheme. However, said Barnett, he has received many letters from high Baptists who, speaking personally only, commend him. Some letters criticized the lack of vision of some of the denominational leaders.

Barnett wants to keep his scheme—at least the setting up and financing—in the hands of laymen. He has gone to great lengths to see that his operation doesn't interfere with regular giving of Baptists. An official folder issued by his new organization reads:

"No monies whatsoever will be accepted unless the giver specifies that his pledge is above his present contributions."

His plans call for paying each missionary \$4,000 a year.

"By taking the profession of missionary out of the category of martyrdom, paying missionaries more than starvation salaries, placing their work on the same level as outstanding pastors, doctors, diplomats, and other professionals, there will be thousands of young people answering the call of God to go to the foreign field. Many hear the call but have not the courage to face martyrdom and starvation existence."

He would spend around three million a year to get each missionary home for a vacation every year. The total salary and administration expense would be \$30 million yearly. Building and land expense would run to \$69 million annually.

"Most people drop their mouths when you talk big money," he said. "It isn't so much when you think about all those people. It amounts to only \$17 a year each, less than the price of a daily coke."

Barnett challenges laymen everywhere to tithe and become interested in missions. "I don't know, but it seems to me that every dollar spent for missions will give a businessman four in return. I wondered what the effect—not that I was worried too much about it—would be on my business with all my time out for speech making and trying to get my idea going. Last year I made \$50,000 clear."

He thinks it will take maybe two years to get his idea going. In the meantime, he's out himself alone to get the pledges of 5,000 persons to Missions Unlimited.

THE END

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Now you can meet strangers, mix in every group with new confidence. Few will notice the Secret-Ear hiding in the natural folds of your ear. But you'll enjoy finer, easier hearing from the midjet Maico aid tucked comfortably away. Mail this ad, your name and address to learn the amazing way to hear better, secretly.

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PROTECT YOURSELF

in case you enter a hospital on account of
SICKNESS or ACCIDENT

The New Family Mutual
Hospitalization Plan gives
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in value but low in cost—
only \$1.00 per month for
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FOR SICKNESS OR ACCIDENT

Hospital Room and Board up to . . . \$8.00
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Ambulance up to . . . \$10.00

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The policy provides indemnities for actual expense

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Be protected against hospital bills, in case sickness

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Mutual Life Insurance Company to aid you in

meeting your hospital expenses. You may choose

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Please send me, without obligation, complete information
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Why worry and suffer along with
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cushion softly, silently helps Nature
support the weakened muscles—day
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Weighs but a few ounces, is neat and
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No salves or plasters. Durable, cheap.
Welcome relief GUARANTEED.



C. E. Brooks,
Inventor

Sent on trial to prove it. Beware of imitations. Never sold
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and Free Book on Rupture! All correspondence confidential.

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Think of it! 32 lovely pieces of stamped material which you
can easily and quickly embroider. Costs only \$1.98 yet you
would expect to pay much more for these many pieces. A
seasonal bargain! Large scarf for dresser or radio, 7 pc.
refreshment set, large center, end table or flush tank cover,
dollies, samplers, pot holders, bibs, whisk broom holder, 3
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be more fair! Just mail a card today!

KNIGHT MAIL ORDER CO., Dept. 3750-N, 3140 12th St., Chicago 12, Ill.

Back Talk

LETTERS TO THE EDITOR

Our New Cover Design

TO THE EDITOR:

I appreciate the covers of the HERALD
"sans masthead," but I am still a com-
plaining creature. Could you not stick the
address label some place besides on the
picture?

Sweet Home, Oregon

CLEO V. THOMPSON

TO THE EDITOR:

Thanks a million for the new-type mast-
head! But, oh please, put the label just
under the date, not on the picture. Wish
you had started the new cover makeup
long ago.

Gentry, Ark.

MRS. C. A. BEEBE

TO THE EDITOR:

By all means continue your attractive
covers without mastheads. When we
teachers use covers in the classroom and
have to cut around the printing it often
produces some queer effects. The Septem-
ber cover is especially good for primary
grades . . . I especially like the ones
that include elderly people, for they are
hard to find. Many of our beautiful covers
are in my picture file at school, ready to
be brought out when the appropriate oc-
casion arises.

Oakland, Calif.

AURIL WOOD

TO THE EDITOR:

I'm another reader who enjoys your
pretty covers. I use them for picture-
study lessons in my English classes. Un-
fortunately, both the rose cover and the
balloon picture have been spoiled by the
labels for mailing. Is it asking too much
to have the labels pasted elsewhere?

Evansville, Ind.

ESTHER STUFFINS

TO THE EDITOR:

I want to compliment you and your staff
for the wonderful magazine you are put-
ting out. Usually I read first the "Ques-
tions and Answers" and the "Back Talk"
page; also I think your short stories are
unusually good . . . You ask for reactions
to the new cover layout. I love it, and can
use these pretty covers now to help
beautify my Sunday-school room. The
only trouble now is—that sticker!

Sycamore, Ohio

VIRGINIA MARGREY

TO THE EDITOR:

Am so glad to see the new-style cover.
I am a schoolteacher and like to use your
beautiful covers in my work. Now if you
can only do one more thing: place the
sticker somewhere else! (Aren't we
CHRISTIAN HERALD people the grumbliest
folks?)

Rummerfeld, Penna. BERNICE SPENCER

• No, Reader Spencer, you HERALD people
are not the "grumbliest" folks. The right
adjective is "helpfullest." Besides the above
quoted samples, we received a terrific re-
sponse from our request for reaction to
the cover design—and that's the way we
want it, on everything affecting your
magazine. There was not a dissenting

voice as to the design; also, there was
hardly a correspondent who did not say
something about that address label! Well,
your wishes are our commands: we im-
mediately took up with our printer the
matter of the troublesome label. He
promises, though there are some mechan-
ical problems involved, to adjust his ad-
dressing machinery so that the sticker will
appear up in the masthead and away from
the picture itself. We hope it's so on this
issue, and henceforth. Anyway, we're
trying!

Cigarettes and Teen-Agers

TO THE EDITOR:

The article in your October issue, re-
vealing propaganda now under way to in-
terest high-school students in the use of
Chesterfield cigarettes, is most startling.
... We commend CHRISTIAN HERALD for
bringing to light a situation about which
parents, school principals, teachers, and
others should take action. . . . We propose
to use reprints of the article to mail to our
individual and organization members.

Some of your readers may not know
that the National Anti-Cigarette Alliance
was recently organized for a united effort
to combat cigarette smoking because of
the physical harm to individuals and the
great financial loss from fires. Free litera-
ture and advice are available to those who
write us.

W. A. SCHARFFENBERG, President,
National Anti-Cigarette Alliance
Box 4251, Washington, D. C.

TO THE EDITOR:

I was downright thrilled to read that at
last someone in America had the courage
to speak out about the greedy cigarette
interests' exploiting of our youth.

San Francisco, Calif. EDWIN P. GERTH

TO THE EDITOR:

Although we have waited too long to
stem the tide of the onswep of the ciga-
rette habit which is engulfing our nation,
I do want to thank you for your fine edi-
torial and the very fine article exposing
Chesterfield's attack on the high schools.
Springfield, Mo. (REV.) D. A. BEAM

TO THE EDITOR:

The pent-up urge of several years' ac-
cumulation to write you a letter of appre-
ciation for the fine articles and courageous
positions being taken by CHRISTIAN HER-
ALD has reached the bursting point as a
result of reading "They're After Your
Teen-Agers Now!" . . . A similar article on
the subject of liquor advertising now seems
in order. . . . Your "Smart Set" editorial
was amazing good news. Tells us more
about public figures who shun liquor.

Mayfield, Ky.

FARLAND ROBBINS

• Readers will be interested in the results
achieved by this article. Two days after
its publication, CHRISTIAN HERALD re-
ceived word that Chesterfield (because of

"this unfavorable publicity") had suddenly cancelled its campaign using high-school football programs. The agency handling the account first admitted the cancellation (to an advertising-trade magazine, one of several giving space to the HERALD expose) and then, when asked for confirmation, adopted a grumpy and persistent "No comment" attitude.

Militarists

TO THE EDITOR:

Referring to "Back Talk" item "Are We Militarist?" (Oct. '48). If the Rev. A. Devos would refer to the Book of Books he would find in Numbers that the Lord not only commanded that the people should be numbered or prepared, but further that spies should be sent to get the necessary information for their moving forward into the Promised Land. And further, if he will refer specifically to Nehemiah 4:16, he will see that in the rebuilding of the temple one half stood guard with the sword while the other half worked with one hand and carried a sword in the other. If this is not preparedness, what is it, Brother Devos?

Newark, Ohio

E. E. ENDERLIN

"How Long Will the U.S. Be United?"

TO THE EDITOR:

It was my intention to discontinue my subscription . . . What decided me to renew was the article by Harry Jewell, "How Long Will the U.S. be United?" (Oct. '48). I hope there will be more and more along this line.

Wooster, Ohio

OTTORA M. HORNE

TO THE EDITOR:

At last the CHRISTIAN HERALD has come up with an article with some real punch and which justifies my subscription price. I refer to the Harry L. Jewell article. Bayport, Minn.

CARLTON L. BERG

States Rights Southernism

TO THE EDITOR:

I write in resentment of the statement by your interpreter of current events, in the September issue, that the State Right's Southerners have never done the party any good, and purging the party of them and the radical liberals, the two worst elements, makes it now the really liberal party of the nation.

The Federal government was founded . . . on constitutional recognition of the reservation to the states of its undelegated or unprohibited rights and privileges. The South fought a bloody civil war for four years in protection of those rights, and even though defeated has striven to maintain them.

Shreveport, La.

C. P. MUNDAY

Dancing

TO THE EDITOR:

On the inside cover of your September issue I was a bit surprised to find a full-page advertisement of a soft drink, picturing a dance. I am a minister of the Evangelical United Brethren Church . . . It is hard to interest the people who dance and play cards in something which is vitally spiritual or aggressively Christian. (Continued on next page)

A Christmas Gift

THAT PERFORMS A TRULY WORTHWHILE CHRISTIAN SERVICE

★ A Daily Inspiration Throughout The Year

★★ A Colorful Addition To Any Home

★★★ A Perfect, Low-Priced Gift

Give it to your Sunday School Class, your Bible Class, or to the many friends you would like to remember this Christmas. We will enclose your own card or one of our gift cards and mail the calendar in a cardboard tube direct to your friends . . . or you can buy the calendars in quantities at the special prices shown below. By putting one in each room of your home you can bring constant hope and promise to every member of your household.

THE CHRISTIAN HOME CALENDAR



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Calendar
Size
9 1/2 x 16

Single
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Only
30c

It is more than a calendar. The front cover carries a full-color reproduction of Robert Jones' beautiful painting "Adoration of the Shepherds"—ideal for framing. Twelve other famous religious paintings reproduced in color (one for each month) all equally suitable for framing. Brief, clearly written stories that increase understanding of the monthly pictures. Suggested Bible readings for every day will be an inspiration and a comfort. International Sunday School Lesson assignment and Memory Verse for each Sunday. Well chosen Bible verses that offer uplifting thoughts for daily meditation. The Calendar itself is printed in large, easily read figures and includes preceding and succeeding date pads on each month for quick reference. Even the Moon Phases for each month are an integral part of this famous Calendar.

Moreover, here is an opportunity for you to make good profits by selling these Calendars in a market where they are well known

Same Calendar in Swedish, German, Italian, Norwegian and Spanish—35c each

QUANTITY PRICES

12 for \$3.00
100 for \$19.00

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ADD 5c FOR EACH
GIFT CARD YOU
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USE THIS
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Please send calendars for which I enclose

\$..... Please send your gift cards with calendars

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IT'S ABOUT CHRISTMAS

Your youngsters will be impressed and delighted with the importance and full meaning of Christmas if you use this flannelgraph visual aid. CHRISTMAS SUEDE-GRAPH is ideal for presentation at home, in the class, or in a Christmas program.

CHRISTMAS SUEDE-GRAPH contains full story-text written for two age levels (4 to 12 years) . . . 6 pages of easy-to-use, ready-to-cut-out, suede-backed figures in full color . . . and complete, easy-to-follow instructions. Each \$1.25

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Suede-graphs are beautifully done in book form . . . make ideal Christmas gifts . . . 20 titles — write for complete list.



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Choir Pulpit COWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

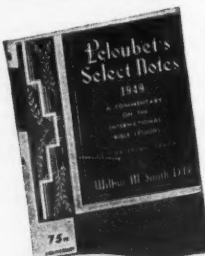
DeMoulin Bros. & Co.
1196 South 4th St., Greenville, Ill.

PELOUBET'S SELECT NOTES

A Commentary on the International Bible Lessons.

for
1949

by
Wilbur M. Smith



INDISPENSABLE
for pastors and
Teachers of all grades.

\$2.75
AT ALL
BOOK
STORES

Published by **W. A. WILDE CO.**
Boston 16, Mass.

I don't care to pass judgment to the point that going to dances would send anyone to hell, but I believe that dancing and card-playing both destroy the spiritual atmosphere needed within a church and a community to get people vitally interested in the salvation of their fellow men, the major task and only real purpose of the church.

Viola, Wisc. (REV.) GORDON CORE

Bouquets

TO THE EDITOR:

ALL your covers are deeply appreciated, and variety IS the spice of life. Who would want churches *every* month, any more than an orchestra of only violins?

Chihuahua, Mexico RUTH BYERLY

TO THE EDITOR:

I enjoy reading the HERALD—it has some very nice things to comfort one who is trying to be good.

Norfolk, Va. MRS. M. B. WHITE

"Downright Proud"

TO THE EDITOR:

I'm just a kid, as you might say—14 years old. But I'm downright proud of CHRISTIAN HERALD for its work against "comics." Keep it up! (As if I didn't know you will!)

Boise, Idaho ESTHER BEESON

Back Issue Wanted

TO THE EDITOR:

I note with satisfaction that you are keeping right on your toes in regard to all current issues of vital import. . . . If any of your readers have a copy of the HERALD for May 19, 1915 which they would care to dispose of, I will be glad to buy it from them.

Leesburg, Fla. G. B. JOYNER

Good Fairy Statuette

TO THE EDITOR:

I wonder if any of your readers has a "Good Fairy" statuette with which they are willing to part—the happy child standing "on top of the world" with head thrown back and arms out-stretched. I have wanted one for a long time, but they seem to be no longer on sale. I would be willing to pay several times the original cost, which was \$3.75.

Toledo, Ohio LOIS E. HITTLE

• While this department normally does not act in this capacity, we'll be glad to pass along to Reader Hittle any information on the above.—ED.

Religion in School

TO THE EDITOR:

I am a senior in high school. . . . The majority of students attending the released-time classes are those already actively engaged in their own particular church group. No doubt the instruction received benefits the pupils, but what about those children whose parents are not interested in signing the permit to release them for these classes? Are they to be left back in school wondering what happens behind the closed doors of the various classes their friends are attending? In discussing this question among my Jewish, Protestant and

Catholic friends, we have come to the conclusion that the public high schools in America should have a required course in religion, races and creeds of the world. . . . This class should also have representatives of all races to break down the growing racial prejudice in our country. In this way I am sure that the rising generation would grow up with a broader background, unbiased opinions, and a better understanding of our neighbors. But how can we "love one another" if for several hours a week we are putting up barriers between ourselves and our friends of other religious groups?

Oakland, Calif.

DORIS DEWDNEY

Advice to Mr. Berg

TO THE EDITOR:

In the September issue I notice Arthur S. Berg's gripe at Gabriel Courier. From his figures, Mr. Berg is receiving \$74.90 per week, with lots of time off. My, My! What does he do with all that money? I am 81, and never have I got half that much in a month as wages. Now I get \$32 per month, old-age assistance, and 35¢ per hour for such odd jobs as I can get. I pay house rent, electric and water bills, and we eat three times a day, sleep on a comfortable bed, and have a little to put in the offering plate at church each Sunday. Of course, we don't spend anything for liquor or tobacco. I think Friend Berg should read and ponder Proverbs 28:8.

Bandera, Texas

A. S. JEFFERY

TO THE EDITOR:

By his own statement Carpenter Berg is making \$3,960 a year. If he can't live on that he needs a guardian. . . . His attitude illustrates the artificial basis upon which the unions have placed wages—not on what a man produces but upon what he wants to live on. . . . The sooner men like Berg get over the idea that someone owes them whatever living they want, and realize that their production limits their living, the sooner we will be rid of our labor trouble.

Gladstone, Ore. PAUL S. WHITCOMB

TO THE EDITOR:

I wonder what Mr. Berg does with all the money he makes? According to his letter he does not have much to eat. I make \$45 a week, have a wife and three daughters to support. I own my home, so do not have to pay rent, but we have plenty to eat, good clothes to wear, and some money to give to our church.

Gretna, Va.

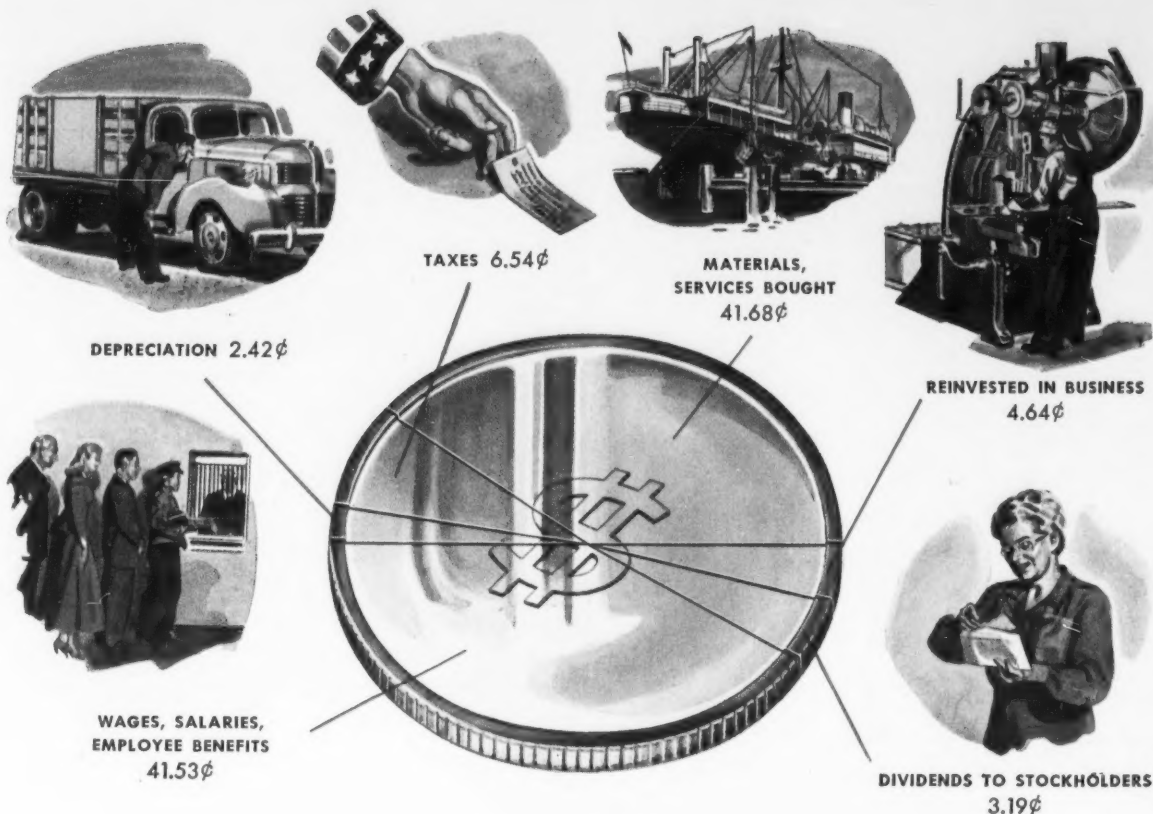
D. G. HEDRICK

TO THE EDITOR:

I was much interested in Mr. Berg's recitation of personal hardship which he employed as ground for his criticism of Mr. Courier. . . . What, we wonder, does Mr. B. do with his money while he and his family are in want of proper food? Does our impoverished Mr. Berg realize that the annual income of one-half of the families in the U. S. is less than \$2300, that 85% of our people have less income than he? . . . His very statements illustrate the peculiarly warped sense of values which pervades organized labor to the extent that \$4000 a year is considered a starvation wage. . . . His comments on his own financial situation reveal the fallacious sense of values common to organized labor.

Rahway, N. J.

W. T. SMITH



HOW TO DIVIDE UP A DOLLAR

... the American Way

It may interest you to know the mistaken notions most folks have about the profits of American companies.

They tell interviewers that they *think* such companies are entitled to make 12 to 15 cents on every dollar of income, as a fair return. Yet, they add, it's their guess that manufacturers *actually do* make about 25 cents!

The facts are that in normal years American companies average about *nine cents* profit per income dollar.

Take Aluminum Company of America in 1947, for example. Out of each dollar received last year by Alcoa and its subsidiaries, the net profit amounted to *less than eight*

cents. We show above where the rest of that dollar went. Nearly half of it in wages, salaries, and employee benefits, to Alcoa's. Almost another half for materials and services we bought. Over six and a half cents for taxes.

The dollars-and-cents story of Aluminum Company of America represents the kind of facts you'll get from any typical American enterprise. Facts that show a fair return for a good product.

Within the heart of America are those who would like to confuse and mislead you. It pays to ask straight questions, where you can get straight answers.



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FOR REFERENCE—STUDY—FAMILY USE

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"I AM THE LIGHT OF THE WORLD . . ."

The very name of this glorious masterpiece of Bible publishing was inspired by one of Jesus' own sayings (John 8:12), just as men and women of all ages and walks of life have been inspired to seek truth, understanding and guidance through the sayings of The Master. For you and your loved ones, it too will be an unending source of spiritual comfort and enlightenment, courage and hope—the One Book the memory of which your children will cherish throughout life.

BEAUTIFUL
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Marriages, Births,
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WILL BE TREASURED AS A FAMILY HEIRLOOM!

Words cannot begin to describe all the unusual features of this remarkable edition of the One Book you will cherish forever and that will inspire and comfort you and your children, as it has millions throughout the ages. Its 1850 big pages are printed from large, clear type on specially prepared fine, opaque, thin Bible paper. It is fully thumb-indexed for easy reference, with a beautiful silk ribbon marker. Genuine 22 karat gold has been used throughout for stamping and edging. Exclusive features, never before incorporated in ANY Bible, such as center column cross-references with actual page numbers and detailed interpretations and explanations of the magnificent full-color reproductions of 63 of the world's most renowned religious paintings will further add to your enjoyment, understanding and study of the Book of Books. In the New Testament, all the words spoken by Jesus are printed in red; and in the Old Testament, Messianic prophecies are starred for emphasis.

NO HOME SHOULD BE WITHOUT IT!

The unique Biblical Encyclopedia and Concordance contains not only a Chronology of the Bible, an exhaustive summary of the Books of the Bible and a complete Concordance, but also a Dictionary of Biblical Customs, Index to Persons, Subjects and Places, a Geographical Dictionary, chapters on Festivals, Miracles and Parables—and many, many other helpful aids found only in

the most costly works. Another unusual feature that will make Bible study a real joy, is a large authoritative section which answers difficult Bible questions—plus a condensed Bible Commentary that fully explains words and terms, the Sayings and the Life and Death of Jesus, the Hereafter, etc. Still another section provides a complete alphabetical index of Biblical proper names, together with a reference as to where they appear. 16 big maps in color, a beautiful 4-color Family Register, a handsome Military Service Record, a geographic index—you'll find them all in the "Light of the World" Bible! No expense has been spared to make this the world's most magnificently beautiful Bible.

SEND NO MONEY!

We want every family in America to take advantage of this amazing opportunity to examine and use this wonderful Bible, FREE. All you have to do is clip the coupon. Send no money! Only after you have actually seen its new, distinctive features, compared it with others at any price, shown it to your friends and minister—need you decide whether you want to keep it. If you don't agree that it more than meets your expectations, return it within 5 days and you owe us nothing. Only if you decide to keep it, send just 95 cents plus 75 cents postage and handling and the balance, \$1.00 a week for 15 weeks—only \$15.95 in all—a stupendous value for a Bible like this! Production difficulties still limit this offer—so don't delay. Send the coupon at once. NOW! You have everything to gain—nothing to lose.



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1 Gen. 1:14, 1156	1156
2 Gen. 2:18, 1157	1157
3 Gen. 22:13, 1200	1200
4 Gen. 22:13, 1200	1200
5 Gen. 22:13, 1200	1200
6 Gen. 22:13, 1200	1200
7 Gen. 22:13, 1200	1200
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